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nibus accipere licebit, iisque sub pœna iuris.

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sub

ATHEISME
Close and open,
ANATOMIZED.

And a refuge in affliction.

Being Prayers fitted for severall occasions.

By *I. W.* Master of Arts.

LONDON,
Printed by *Thomas Harper*, and are to be sold by *Thomas Ellis* at his house in the old Change, 1634.

All ye morlas will beate yt
man wro fortune buffets

TO
THE TRVELY
Generous, and his moſt
munificent friend and Bene-
factor, Maſter *Francis*
Jackſon, Student of the
Inner *Temple*.

Sir,

IT is not un-
knowne to your
ſelfe, how the ſons
of *Japhet* old *No-*
ahs grand-children

ſearching the unknowne places of the world, and endeavouring to get beyond that *Ne plus ultra* where they have deſcried (*graviſsima paſsi*) the *Proteus* like formes of men, and have with *Oedipus* expounded the Ænigmaes of that mon-

monſtrous Sphinx: where ſome like *Achilles* valiant, others like *Thirſites*, baſe: others like *Homers* poore *Frus* penurious: have been their obiects, thogh their travell hath beene dangerous, their pilgrimage tedious, have been requited with *inane*

perdimus opus atque oleum, ſuch is the eſtate, Sir, that ſayling in this ſea diſcovering many formes, obſerving divers diſpoſitions, I found one ſpeaking a language inarticulate, meere nature being his guide a runnagate from heaven, a ſcorner of coun-

counſell, one which ſeems to be one, yet not one, denying to pay God his owne, diſdaining that hee which gave him life ſhould receive it: and being ingaged for thoſe ſoules which ſuffer ſhip-wracke in this ſea of miſerie: I could not but ſend forth this

childe of mine to be φωνὴ βοῶντος, to direct men to the harbour of ſalvation, and to defend them from the workes of deluſion. Being therefore to reduce this man to a ſafe harbour, and that my poore Infant be not with every little wave overwhelmed

med, I offer it to be guarded by your worthy protection, that *Vlysses* like it may bee ſheltred *tanquam ſub clypeo Aiacis* from the venemous proiects of Scandall. And that the world might know that as your bountie hath had a hand to give, ſo my

thankfulneſſe ſhall ever have a hand to write *Received*: for benefits they ſay, are alwaies beſt given, when they are moſt concealed, but thankes when they are moſt knowne: therfore I have borrowed the art of the Printer, which is the publique tongue of

the

the learned, to expreſſe my ſelfe moſt gratefull unto you, I would be ſorry to make knowne my owne foule folly in your faire praiſes; I know you would checke me for it, rather then cheriſh mee in it : yet give me leave to tell you that all true happi-

ne ſe

neſſe in this life, and eternall in the next, is wiſhed unto you

By your Beadſman,

Iohn VVingfield.

TO SVCH A READER only as I taxe not.

READER, *those whose hearts desire is, that* Israel may bee saved, *I am contented should know, that I have been drawne unto this taske with the* bonds of a man, *with the bands of love,*

love, by loving Importunity, and that by such as I could hardly deny, yet did, untill they tooke my owne weapons (I meane a saying of Saint Augustine *upon this Psalme) then I was not able to resist any longer.* Let us looke, *saith that Father,* into the doings of wicked men, whose number we shall finde to be great, *great pitty then that they should not bee* Anatomized *and known to the world. Shall then*

then this our cenſorious age (wherein nothing almoſt can paſſe without a nip) daunt a Chriſtians courage, and make him refuſe to attempt matters of publick good? Shall a mere feare of being miſiudged, make mee inexorable? What thing ſo wiſely done, but ſome will taxe? but ſetting at naught the vaine cenſorious humour of theſe our times, I have yeelded to the importunate ſuit of ſome godly wiſe friends.

Diffe-

Different or indifferent Reader, I have not ſent this Anatomy unto thee for vaine-glory, nor for any good conceipt or opinion that I have of it, or of my ſelfe. This I know, that it is rude, unpoliſhed and defective in many points that might have been handled more exactly: but ſince I cannot do what I would, I will now do what I can: my warrant is that of Eſay, Cry aloud, tell my people of their ſinnes. *I may*

ſay

ſay therefore with him, Evangelizo manu & ſcript one, *that the more Atheiſts might bee converted. We may ſee daily wicked men; ſome feare no God, ſome ſerve no God. Our Saviour hath his* Caveat, Beware of the leaven of the Phariſees, *and I ſay unto thee (O Reader) beware of the wickedneſſe of cloſe* Atheiſts ; *for they will compaſſe heaven & earth to make a child of God a ſonne of perdition, they daily*

daily endevour night and day, with tooth and nayle might and maine, with heart and hand, to perſwade Chriſtians that there is no God. Such monſters there are in the world, ſuch brutiſh ones there are among the people, *yea ſuch* Devils *on the earth, therefore ſaith the Angell* καὶ τῆς γῆς ὅτι κατέβη ὁ διάβολος: VVoe to the earth; for the devil is come downe having great wrath, ſciens quòd modicum tempus habet

habet. *What ſhall I ſay?* *They are worſe than Devils; for they have a conſent and perſwaſion of the heart touching God. I am bitter: but I ſay with Iob,* I am full of matter, and the ſpirit within mee compels me: *and with* Ierome, Meam iniuriam patienter tuli, impietatem contra Deum ferre non potui, *My own wrongs* I *could have buried in ſilence, but for Sions ſake* non tacebo. *Behold his* Anatomy,

read

read his words, mark his workes, and then you will say unto me, Go up, *stand upon mount Ebal, & like* Boanerges *a sonne of thunder, pronounce a* curse. Curse ye, Meros bitterly, (*saith the Angell of the Lord.*) The *reason*, because they came not up to help the Lord. I *must not spare this generation* that deny God : *and if they be still* Diagorized ; I *must cõclude of them, that they will never bee Christianized*

nized. He that readeth, ſhall finde that I *have here called heaven and earth, and the compacture of mans body, and each as a ſeverall argument of force enough to confirme the Deity.*

O bad I *now* Ananias *his gift, that after the ſhining of this great light from heaven and earth, and all upon the darkneſſe of this world,* I *could touch the blinde* Atheiſts *and* make the ſcales fall from their eyes *! O how cleerely*

cleerely ſhould they then ſee not only that God that made them, but be ready with Iohn *himſelfe, and his fellowes, to come and confeſſe not with a bare* ἑωράκαμεν (*wee have ſeene*) ἐθεασάμεθα τὴν δόξαν *our eyes have ſerved us to ſtand and gaze upon no leſſe than even his glory. Thrice and ever happy were they then; for this is true happines, to* know him *the only true God, and him whom hee hath ſent,* Ieſus Chriſt. *From*

whence

hence Auguſtine *concludes*, Vnhappy man thou art, *whoſoever thou be, if thou know all theſe things, if thou know not God.* Paul *his reaſon, becauſe this knowledge hath the promiſe of this life, and the life to come. Let us all therefore ſeek for this true knowledge as for ſilver, and ſearch for it as for treaſure, and thee ſhall underſtand the feare of the Lord, and finde the knowledge of*

our

our God, to whom be
glory for ever. Vale.

If thou beeſt th
ſervant of th
true God.

I am thy ſervan
for God.

I. W.

Psal. 53. 1.

Athanasius in his Epistle to *Marcellinus*, of the interpretation of the *Psalmes*, having for many things commended the booke of the *Psalmes*, as worthy of speciall attention and observation; he commeth at last to diuide the *Psalmes* for their divers arguments, into divers *Classes*, and findeth amongst them some, (*b*) οἱ κατεγορήτικοι τῶν ἀσεβῶν ἠισι,

Athanasius de interp. psal. in epist. ad Marcel.

b Fiue Psalmes reproueing wicked livers.

which reproove them that liue wickedly, which he reckoneth to be theſe five: the ſecond. 14. the 36. the 52. and the 53. And indeede (the laſt verſe excepted, wherein there is firſt a prayer for the righteous, (*c*) *O giue ſalvation unto Iſrael out of Sion:* And (*d*) ſecondly a promiſe of ioyfull times that ſhall come unto them, *When God turneth the captiuity of his people, then* Iacob *ſhall reioyce, and Iſrael ſhall be glad:* that laſt verſe excepted) this Pſalme is wholly an accuſer of the wicked, the which in this order it performeth. Firſt, it ſetteth downe their wickedneſſe

c A prayer for the righteous.
d A promiſe of ioy full times.
An accuſer of the wicked.
Their wickednes in foure verſes:
The hand of God upon them for their wickedneſſe.

neſſe in foure verſes; then the hand of God upon them, and againſt them, for that wickedneſſe.

In the firſt verſe, their wickednes is in this maner ſet downe: Firſt, the Prophet chargeth them with it, in this firſt verſe, and proveth it againſt them by the teſtimony of God, and of their owne conſcience, in the ſecond, third, and fourth verſes.

He chargeth them in the firſt verſe, with, His wickedneſſe.

wickednes both { Inward & outward.

Inward, in their heart: and outward in their life.

And hee giveth them a name fit to beare that imputation, and alſo challengeth them to be the onely originall cauſe of their double wickedneſſe.

The name he giues them is, *Foole. Dixit inſipiens, the Foole hath ſaid*, the inward wickedneſſe of the heart is cloſe *Atheiſme, He hath ſaid in his heart, there is no God.*

The outward wickednes of their liues is { partly hurtfull: partly vnfruitfull:

Hurtfull; *they have done abhominable wickednes:* vnfruitfull, *non eſt qui faciat bonum, There is none that doth good.* That all this wickednes

wickedneſſe commeth of themſelues, and they onely are the (a) originall cauſe of their owne wickedneſſe, he ſheweth ſaying, *They have corrupted*] that is, God created man holy, innocent, and righteous, *but* ſaith the Preacher (e) *Their heart hath ſought out many inuentions*: Man hath ſought ſinne, and made himſelfe ſinfull, by a *voluntary apoſtaſie*: And the guiltines of all his inward and outward wickedneſſe lighteth upon himſelf, as the author therof.

a Perditio tua ex te, O Iſrael.

e Eccl 7.31

Let us now conſider the occaſion, and then proceed to the proofe.

Nabal in Hebrew ſignifies

The accuſation, Foole.

Stultum, *a Foole*, and alſo *Hominem vilem & abiectũ*, a vile and baſe fellow. Againe, this word *Nabal* is deriued of Nabal which ſignifieth *Cadere*, *to fall*: he is fallen. Laſtly, this word *Nabal* hath great affinity with *Nebhelah*, which ſignifies *Cadaver*, a dead, putrified, rotten, ſtinking carkaſe, the which I ſhall proove this *Foole* to be hereafter.

The Prophet his meaning: *By Foole* not the naturall Idiot.

But this, this is the name that the Prophet giues unto them, whom he chargeth with ſo much wickedneſſe. By which name he meaneth not either the naturall ideot, borne with a weake braine; or the Mad-man, whoſe

whoſe braine hath beene weakened, with ſome after accident. It is a true obſervation of St. *Baſill*; *Inſipientem dicit non eum qui demens, ſed malo ingenio præditum:* Not him whoſe minde is craſed, whoſe wit is weakened, but him that hath an evill minde, that is, witty to doe euill, but hath no dexterity for goodneſſe; him the Prophet calls *Nabal* the Foole.

And ſurely ſuch men there are, and alwayes were, that being crafty to doe evill, were dull-headed, and heauy hearted to doe good. Such the Prophet *Ieremie* ſpeakes of. (b) *My people is* b Ier. 4. 22.

Bernard de conſid: ad Eug l 4 Ante omnia Sapientes ſunt ut faciant male, bonum autē facere neſciunt. This foole is vnregenerate.

fooliſh, they haue not knowen me, they are fooliſh children, and haue no underſtanding, Sapientes erunt ad malifaciendum, ſed bene faciendi ignorantes: They will be wiſe to doe evill; but to doe well, they have no knowledge. Yea, by the Foole in this place, is underſtood, every man, and every childe of man that is unregenerate, that remaineth in his naturall corruption, in whom as yet the Spirit of ſanctification hath begunne no good worke pertaining to his new birth. Of this minde is *Tremellius*, who ſaith that the Foole heere is *homo phyſicus*, the naturall

Tremellius. This foole is a natural man, abu

Man

Man abuſing his reaſon, *ad inſaniam*, like a mad-man to accompliſh his own will in things uncomely. And truely the *Apoſtle Paul* takes from the naturall man all underſtanding of things pertaining to God & goodnes, and what he leaves him when he is deprived of underſtanding, iudge yee. He ſaith in the firſt Epiſtle that he wrote to the Corinthians that is, ſaith a good interpreter, *homo non alia quam naturali animi luce præditus*, a man whoſe minde is enlightened with no other light then the light of Nature, this Man

ſing his reaſon like a madman

1 Cor. 2. 14

He vnderſtandeth not the things of God.

he vnderſtandeth not, *non percipit ea*, (as ſome reade it) hee perceives not thoſe things of the ſpirit of God, that is, thoſe things wherin Gods Spirit inſtructeth the Elect out of the word: for ſo *Theodoret* interpreteth the things of the ſpirit, *Doctrinã Spiritus*. Now (ſaith *Paul*) hee cannot know them. *& reddit rationẽ*, his reaſon is, Becauſe they are *Spiritually diſcerned*, that is, by an enlightened underſtanding. Now if the naturall Man be depriued of the power to underſtand the doctrine of God, (excuſe him who can) hee will bee found a foole in the eſtima-

Theod A reaſon why he underſtandeth not: becauſe they are ſpiritually diſcerned.

tion

tion of God. As the rich man, (ſaith (a) *Auguſtine*) ſpoken of in the Goſpell of St. *Luke*, was poore in all his pompe, mourning in all his mirth: So is the naturall man, although hee be wiſe in his generation, (*yea wiſer then the children of light*) yet this is but fooliſhneſſe with God.

a Fulgent in Epiſt. ad Gal. Luke 16.

The name is an unpleaſant name, and we beare it not willingly at any mans hand, eſpecially given us in earneſt. But whether wee be willing or no, the holy Ghoſt heere calls ſo many (*b*) of us Fooles, as remaine in the eſtate of naturall men, not enlightened in

b God is no accepter of perſons.

in our underſtanding, not humbled in our affections, not made wiſe unto ſalvation through the faith which is in Chriſt Ieſus.

Bernard hath a good apt ſaying in one of his Sermons (a) *Deus ſapit timenti iuſtitiam & bonitatem*, That is, he that underſtandeth the iuſtice of God, will feare him, and ſerue him in feare: *Sapit amanti bonitatem & miſericordiam*, that is, he that underſtandeth the goodnes & mercy of God, will loue him, and ſerue him in loue. But, *Is penitus inſipiens eſt, qui nec timorem dei ſapit, nec amorem*; that is, Hee is verily a Foole, that neither

a Bernard Serm. 36.

neither feareth God upon taſte of his power and Iuſtice, nor loveth God upon taſte and feeling of his goodneſſe and mercy.

Let us then, by fearing and loving God, take a courſe to free our ſelues from this name and blame; let us, as men regenerate, deny our ſelues, ſubmitting our iudgement to bee informed of God, not maintaining the preiudice of our owne heart: Submitting our affections to bee ruled of God, not ſtriving to maintain our owne will: and ſubmitting our lives to be ruled of God, not doing what ſeemeth good in our

Exhortation.

True wiſedome.

our owne ſight, but what pleaſeth him, this is wiſedome: all other courſes are folly.

Who is a wiſe man (ſaith St. *Iames*,) *and endued with knowledge amongſt you?* (a) *Let him ſhew by good converſation his works in meekenes of wiſedome.*

a Iam. 3. 13

A wiſe man deſcribed.

It is a wiſe ſpeech of *Gregory Nazianzen* in one of his Orations, (*b*) *Prima ſapientia eſt vita laudabilis, & apud Deum pura mens, per quam puri puro iunguntur, & Sancti Sancto ſociantur.* It is the firſt point of wiſedome in a man to leade a praiſe worthy life, and to have a pure heart in the

b Greg. Nazi.

the ſight of God, whereby is wrought an vnion and ſociety among the Saints and ſeruants of God.

O let us then, as wee are made capable of reaſon to know the proprieties of Nature, and by the inſpiration of grace, to knowe things ſupernaturall, bee wealthy in the richeſt treaſure; bee wiſe in the beſt witte. Let us ſtudy the words of Truth, let our delight bee in the Law of God, and ſo make our ſelues more converſant with divine Prophets then with the Worldes profit. For, *non proderint*, theſe earthly commodities ſhall

Exhortation.

ſhall availe us nothing at all. God hath ſet us Lords (*a*) over all his creatures, and all his creatures to ſerue man; man onely for his ſervice.

a Aug: de gen: contr. Manich. cap. 18. All other creatures tamed by man; Man tamed by none.

And ſurely, unleſſe chiefe regard be had to the ſeruice of God, and to the glory of his Name, all knowledge is but groſſe ignorance, and all pollicy is but foeliſhnes: and therefore, *Woe bee to them that are wiſe in their own eie, and prudent in their owne ſight:* woe to them indeed, (*b*) for *the wiſedome of the fleſh is death.* And that not without a iuſt cauſe: for it is ἔχθρα εἰς Θεὸν, *enmity of God*, yea *in Deum*, (c) againſt

b Eſay 5.21 Pro. 3 7. Rom. 12. 16.

c Rom. 8 6

gainſt God.

Therefore, ſaith the Doctor of the Gentiles, 1 Cor. 1. It is written in *Eſay* (a) *I will deſtroy the wiſedome of the wiſe:* O then, *quæ deſolatio?* What deſolation will bee worke upon the workers of iniquity?

Receiue then a word of exhortation. You liue now in the light of the Goſpell, many reuerent Preachers our mercifull God hath ſent unto you, yea out of that loue wherewith hee loved you when (*b*) *yee were dead in ſinne*, who as *Saint Paul* witneſſeth in, 1 Cor. 2. 6. ſpeake, σοφίαν τοῦ Θεοῦ, the wiſedome of God.

a Eſay 29. 14.

An exhortation to al that are called out of the baſeſt ſlauery of Antichriſt, to the glorious profeſſion of the Goſpell.

b Eph 2.

Oh

Oh take then the ac-
c2 Cor 6.2 ceptable time : (c) *Nunc eſt tempus acceptabile*, now is the day of ſaluation, ther-
d Rom 13. 11. fore it is now time (d) that we ſhould ariſe from ſleepe. Harken to the voice of God, Pſal. 95. 8. *To day if you will heare my voice, harden not your hearts.* Let not (c) *Cras, cras*, to morrow to morrow be your note: this was that which St. *Auguſtine* miſliked in himſelfe, when he came within the kenne of the Kingdome of grace, and therefore added in his con-
a Aug. lib. confeſ. c. 5. feſſion, (a) *Why not now Lord? Why not now?* True it is, that you may have mercy when you can repent:

ent: but you cannot re- Slip no opportu nity.
ent at your pleaſure. Your
arueſt is now; labour to
ring your ſheaues with
ou: ſo ſow that you may
lenteouſly reape: ſo fight
at after victory atchieved,
ou may be crowned: and
his is the wiſedome of the
pirit. But the wiſedome of
he World loues vanitie The A. theiſt his loue.
nore then truth, droſſe
nore then gold, earth more The A. theiſts in the world, loue gold more then God.
hen heauen, the World
nore then him that
ade and redeemed the
orld.

Sic faciunt Stulti. Doe
ooles love the creature
nore then their Creator? do
ond fooles loue their gold,
more

more then their God?

Is God in no better e
ſteeme with theſe? Theſ
ſhall one day finde an
feele, that there is a God
who will vilifie, contemn
diſhonour, and deſpiſe thi
generation of fooles, thi
congregation of vile an
baſe creatures. (a) Th
word in the originall dot
affoord them this Epithete
to leſſon us, that no man i
ſo baſe, ſo vile, ſo contemp
tible in the eyes of God an
good men, as he that is ſpi
ritually fooliſh and madde
And therefore though *An*
tiochus was ſtiled by his f
uourites *Epiphanes*, that i
the illuſtrious *Antiochus*
ye

(a) This cloſe Athieſt is a vile creature.

Baſe in the ſight of good men.

Exemplū.

et other of the *Grecians* erceiving the wickedneſſe f the man, called him *Epi-anes*, that is, *Antiochus* the urious: and *Daniel* calls im (a) *Nibh*, a baſe, a vile, nd deſpicable man. And ndeed needes muſt hee bee ile and baſe, when hee akes his glory his gaine, nd his gold his God: And eedes muſt he be deſpica-ie, for his heart is a puddle f poyſon, his tongue a ing of iniquity, his braine diſtiller of deceipt, and is conſcience a compaſſe f Hell: hee lives diſho-eſtly, and, without the oodneſſe of God, hee will ie miſerably. O thou foole, when

a Dan. 11. 21. His actions baſe, his heart baſe, his tongue vile, his brain vile, his conſcience baſe, hee liues baſely.

when wilt thou be wise, an
say unto laughter, What ay
lest thou? And unto folly
What dost thou meane?

Againe, *Nabal* is derive
of *Nabal*, which signifi
Cadere, to fall: to lesson u
that he that is so spirituall
mad & foolish, (as to say i
his heart, there is no God)
fallen (a) Gal. 5. *fallen fro*
his own stedfastnes, in whic
he was created. (b) St. *Iu*
in his Epistle sayes that th
Angels that kept not the
first estate, but left their ow
habitation, he hath reserve
in everlasting chaines vnd
darknes, &c. And if he do
not consider (whiles he ha
time, *from whence he is fa*

len

a Gal 5.4. Et hoc cadere nihil aliud est, quam in nihilum redigere gratiã Dei.

b Iude 6. Theophilact. Hic procul dubio facie & gratia Dei orbatus est. Aretius. Aug. Angeli sub caligine detinẽtur: idem metuant, idẽ expectent omnes Christiani qui vita & moribus præcipitati sunt à Deo.

lew, and in that ſerious con-
ſideration repent & amend,
he ſhal one day fall into that
nethermoſt pit of deſtructi-
on, *Qui iacet inferno, non habet unde cadat:* hee that falls into Hell, may fall no lower: his miſery is ſo great he cannot fall into greater.

Conſider therefore, O conſider. (a) *Horrendum eſt incidere in manus Dei viventis:* it is a fearfull thing to fall into the hands of the everliving God. O then ſhall I ſay with the Doctor of the Gentiles, (*b*) Let him that ſtands? No, ſeeing it is every mans caſe let (vs) that ſtand take need leaſt we fall: for we ſhal find that of *Auguſtine* to be true

Application. Iam tua res agitur.

a Heb. 10. 31.

b 1 Cor. 10. 12.

Aug. in 90. Pſa.

true, (c) *Vita noſtra non poteſt eſſe ſine peccato, non poteſt eſſe ſine tentatione*, our uncertaine life is certaine to fall into ſinne, for it cannot be without temptation:

But in all theſe ſhew yourſelues men, yea wiſe men, bee not ſo fond and fooliſh as to fall from God, but as you grow in yeeres, grow in grace; increaſe in the loue of God, decreaſe in infidelity, in the loue of the world; increaſe in the true knowledge of the true God, and let your ſtudy be from one ſteppe and degree of knowledge vnto another, from faith to faith, from grace to grace, untill at length

2 Pet 3.18

In Chriſts ſchoole he that goeth not forward goeth backward.

length you may ſee your mercifull God and loving Father *in the land of the living*.

O beata viſio, videre Deum in ſeipſo, & nos in ipſo Ber.

Thus you ſee he may well haue his name of *Nabal, to fall*; for this foole is fallen, he ſaith in his heart. (There is no God.) He lyes in his throate, I muſt let him lie. I leaue his name: yet before I paſſe from it, let us conſider the affinity which it hath with *Nebhelah*, which ſignifies not σῶμα, a body, but πῶμα, *cadaver*, a dead body, of πίπτειν, becauſe as St. *Ierom* ſaith, a dead bo dy falleth by death: ſo then it is nothing elſe, but a dead, putrified, rotten, ſtinking

St. *Ierome*.

Let vs learne. carkaſſe; to teach us, that he that is ſo ſpiritually fooliſh, as to deny the Deity, is but as a carkaſſe in the ſight of God, (a) for *he is dead in ſins and treſpaſſes.*

a Eph. 2. 1.

A wicked life, no life but a ſpirituall death. For, *ſciant preſentes & futuri*, yea, let all the world know, that howſoeuer the wicked live, & ſhall liue for ever a naturall & miſerable life, haue ſenſe, motion, and reaſon; yet their ſpirituall life is loſt and periſhed, as *the widdow living in pleaſure*, is ſaid to be (a) *dead while ſhee lived.* And the reaſon, becauſe they have not the grace of God, and his holy ſpirit dwelling in them, which is the life of the

a 1 Tim. 5.

the ſoule; for what the ſoule is to the body, that is Gods grace and his holy Spirit to the ſoule. Grace, the life of the ſoule.

To conclude then, although this naturall be not naturally dead, yet hee is ſpiritually dead: his body may liue by his ſoule, but his ſoule liues not by grace; and therefore conſequently he is ſeparated from God, who is the Author & fountaine of all grace. And needes muſt this ſeparation bee: for hee hath denyed God, and *hath ſaid in his heart, There is no God.* You then ſee that hee hath no ſpirituall life in him, hee is rotten at the God the fountaine of grace.

core, unſound at the heart, for he uttereth theſe words, (*There is no God*) hee ſo ſtinkes in Gods noſtrils, that he cannot *ſmell a ſauour of reſt* from him.

Applicat. How many then are thoſe that thinke themſelues to be alive, ſound at the heart, and in good caſe, and ſay with the Church of Laodi-

a Reu.3.17 cea(*a*) that they are *rich and neede nothing?* Thus they bleſſe themſelues in their vanities, and comfort themſelues in their greatneſſe, whom the World doth admire.

Fooles are they all to deceiue themſelues: they are no better then ſtinking dead carkaſſes

carkaſſes in the ſight of the all-ſeeing eye of God. It may be ſaid to them as it was to the Church of Sardis, [a] *Thou haſt a name that thou liueſt, but thou art dead.* Theſe, they have names they liue, but they are ſpiritually dead, their bodies and their ſoules are ſold under ſinne. God ſpake unto *Eſay*, ſaying: (b) *Lift up thy voice like a Trumpet, and tel my people of their ſins, and the houſe of Iacob of their tranſgreſſions.* This then ſhal be my warrant to charg this people of their folly, and to put them in remembrance that a wicked life is no life, but a fearefull death

[a] Reu. 3. 1.

[b] Eſay 58. My warrant to charge him of folly.

Wingfield, H.

both of body and ſoule. *Better had it beene for theſe men, that they had never bin borne*, then while they live, to breath out ſuch a blaſphemy as to ſay, *That there is no God.* And thus to liue in ſinne, and thus to deny God heere, ſurely our iuſt God will deny them heereafter with that abnegation, (a) *Neſcio vos. I know you not: depart from mee you workers of iniquity.*

Non bonum eſt viuere, ſed bene viuere. Sen.

a Mat. 7. 23

And thus much of this word *Nabal*, the foole.

His inward wickedneſſe.

Let us now conſider his cloſe carriage of his wickedneſſe, and that in the next words. *Amar belibbo: he ſaid*

Text.

in

in his heart] Now *amar* in Hebrew ſignifies properly to ſpeak with the mouth vocally: but being applyed to the *hart*, it ſignifies *cogitare*, to thinke with a mans ſelfe: for it is obſerved, that there is a double ſpeech of man. λόγος ἐνδιάθετος & λόγος προφορικος Sermo. duplex: Externus & internus. An outward, & an inward ſpeech. Firſt, a man ſpeakes inwardly, he thinkes with himſelf; & then he pronoũceth it outwardly in the ears of others. So did this foole: he firſt thought with himſelf (*dixit in corde*) and then he ſaid outwardly to others, *There is no God*: (a) for *out of the abundance of the hart the mouth ſpeaketh*: and ſo *Baſil*

a Mat. 12. 38.

Baſil. upon this Pſalm

commenting upon theſe words, expounds them not only of his thoughts, but of his words. *Cum in hæc verba ſtultus prorupit, non ſolum contra eos qui Deum invocant, ſed & contra ipſum verum & vivum Deũ impiam linguam exercuit.* (a) When the wicked (ſaith the good Father) breaketh forth into theſe words, his wicked tongue is not onely invective againſt thoſe which call on the name of God; but alſo againſt the truth it ſelfe, yea and againſt the God of truth himſelfe.

a Baſil in hunc Pſal.

Text. The place where this wickednes

I muſt not omit the place [*Belibbo*] *in corde.* The Hebrew *Lebh*, which

is

is here tranſlated *an heart*, ſignifies alſo the middle part of any thing. The reaſon, becauſe the heart reſides about the middle of a mans body, and in *medio*, there ſhould bee *virtus*, *& ecce virus*: in the middeſt ſhould vertue bee placed; but that is the place where vice is graced (*dixit inſipiẽs in corde ſuo*) ſo true is that of a father, *Corruptio optimi peſſima*, corruption in the beſt thing is the worſt of all corruptions.

is conceiued is the heart.

And this ſerveth to aggrauate the inward wickedneſs of the heart, the which the Prophet chargeth the naturall man withall.

His wickedneſs agravated.

Reaſons to proue this inward wickednes of the heart, the fountaine of all euill

1 2 3

Wickednes? yea the root of all wickedneſſe, and that for theſe reaſons.

First, becauſe it overthroweth the feare of Gods maieſty

Secondly, it taketh away the authority of the law.

In one word, it giveth the reines to the luſts of our owne ſinfull hearts, making men doe whatſoever they can effect, conceale & maintain among men. And is not this a moſt deſperate pitch of wickednes, that any one being the work of Gods own hãds, ſhould in ſtead of that thankfull confeſſion (a) *thy hãds haue made & faſhioned me*] preſumptuouſly ſay of him that formed him, *Thou*

a Pſal. 119

A preſumptuous ſpeech.

art

art not. Therefore as one aſhamed to be heard to utter ſuch blaſphemy (marke his cunning) he ſaith it *in* the ſecret of *his heart.* For as *Hilarie* upon this place ſaith, (b) *Vitij humani eſt, pudẽda eloquia verbis oris non audere cõmittere,* It is the property of our human ſinfulnes, that we dare not to commit the words of our mouthes, ſayings to be aſhamd of: *Sed inſtinctu nequitiæ interioris urgenti, intra cor eloqui,* but the inſide of our hiddẽ wickedneſſe urging us, we dare pronounce thẽ in our harts, (a) while the wickednes of our will ſtrives againſt the power of publike ſhamefaſtneſſe,

Marke his cunning.

b Hilar. in hunc Pſal.

a Dum adverſum publici pudoris neceſſitatem (voluntatis iniquitate luctante) quod pudet dicere, non pudet cogitare.

faſtnes, we are not aſhamed to thinke that which we are aſhamed to ſpeake.

Fel in corde.

Our foole was affraid, or aſhamed, to pronounce with his mouth blaſphemous words, which men might heare.

The feare of danger and diſgrace among men, made this mad foole to containe himſelfe (ſomething) from their knowledge. But the wicked wretched man was not aſhamed nor affraid to conceive, and entertaine wicked thoughts in his hart, which God might ſee and perceive. But it may bee, that this *Atheiſticall Foole* was of the ſame vile opini-

Note. The feare of danger & diſgrace before the moſt high-eſt could not make him to containe himſelfe.

on

on with the *Epicure* in the booke of *Iob*, whoſe errour was ſo foule, as to thinke that (a) *God walking in the circle of Heauen, cannot through the darke clouds, ſee* our miſdoings, and iudge vs for them. Theſe I may rancke with thoſe that are regiſtred in the booke of *Pſalmes*, that ſay, (b) *Tuſh, God ſeeth not, neither doth the god of Iacob regard it.* I ſhall neede to goe no further to confute them of this folly, then to the next words in the ſame pſalme. (c) *Vnderſtand yee brutiſh among people, and yee fooles, when will yee bee wiſe? Hee that made the eye, ſhall he not ſee?*

a Iob 22. 13

b Pſa. 94. 7

c Pſa. 94. 8.

see? He shall: *for St. Ierome* upon this place saith, that (a) *he is all eye, for he seeth all things; all foote, for he walks every where; all hand, for he worketh all things*: no corner in hell, no mansion in heauen, no fishes belly in the sea, no dark dungeon in the land of captiuity, no place of any secrecy any where, is able to hide us frō the eye of the Almighty God. I would send these Fooles to the Schoole-man to learne that there is a God, & that he is (a) here and there and euery where by his essence, presēce & power. But let thē search the Scriptures, for they are they that doe best testifie of God:

a Totus oculus quia o ā videt, totus pes quia ubiq; est: totus manus, quia omnia operatur. Ierom.

Schola: a Enter presenter Deus hic & vbique potenter.

God.(b) *He ſeeth not as man beholdeth the outward appeaſrãce, but God is the ſearcher of the hart.* Himſelf ſaith, a *I the Lord ſearch the hart. Thus they & we are cõpaſſed about with a cloud of witneſſes.*(*b*)

And therfore before we come to the words themſelues (*non eſt Deus*) to handle thẽ; let us conſider a litle his cloſe manner of ſaying them in his heart, for therin lyeth a principall part, and a principall art & cunning of this foolery, *quæ tãto deterior eſt, quãto interior*, which is ſo much worſe, by how much it is more obſcure. It is true of *St. Ierom. Nunc ſub Chriſtianæ religionis titulo iniuſta*

b 1 Sam. 7. v. 6. 7. 1 Chr. 18. 9 Pſal. 7. 9. Heb. 4. 13! Act 15. 8. a Ier. 17. 10 Amos 9. Ier 23. 24. Pſal 139 7

b Heb. 12. 1

St Ierom to Ruſticu

iniuſta excercent compendia, & honor Chriſtiani nominis iniuriam magis facit quam patitur, quod pudet dicere. O lamentable abhominable cunning, that under the colour of Chriſtian holineſſe and religion, they uſe uniuſt dealings, and the honour of Chriſtian name doth more offer, then ſuffer iniury, which ſhames me to ſpeake.

Text. [*The foole hath ſaid in his heart.*] Deceitfull *foole*, unconſcionable hypocrite, that fears not to blaſpheme, only provides that no man ſhall heare the blaſphemie. And it is even the faſhion of the world. The Phariſes could *make clean the outſide*

of

of the cup and platter, while within they were full of bri-ery and exceſſe. For as Chriſt ſaid of thē) Mat. 23. 28. (a) *Outwardly they ap-eared righteous unto men, ut were within full of ypocriſie and iniquity:* and noſt men affect to bee hought honeſt, while in the neane time, as the Apoſtle peaketh, (b) it is a ſhame uen to ſpeake of the things nat are done of them in ſe-ret. No commandement f God is unbroken, no ſin hich they commit not, ly-ng, ſlandering, murder, a-ultery, drunkenneſſe, theft, nd the reſt are currant; on-y this caution is put in, things

a Mat. 23. 28.

b Eph. 5 21

Aug. de ciuitate. li 21 cap. 11. tol-litur de numero viventium.

things be done cloſely, an
kept from the worlds eye
This courſe (practiſe it wh
will) is the art of the wicke
foole ſpoken of in the tex
that fears not to ſay; only
wary to ſay it in his hart. S
men feare not to do evil, bu
they flee the light (as Chri
a Io. 3. 20. ſpeaketh) a *euery man th*
λυπρος *euill doth, hateth the ligh*
neither cõmeth to the ligh
leaſt his deeds ſhould bee r
prooved. Much better ſur
or leſſe evill is the man, th
doing euill doth it openl
that either hee may be co
rected, or cut off being ſp
ed; whereas the other co
tinueth long to hurt unſu
pected. Alſo, the ſinne
hi

him that offendeth openly, is ſingle, whereas the diſſemblers ſinne is doubled by his diſſembling. It is a ſaying of *Bernard* (a) *Quis magis impius? an profitens impietatem, an mentiens Sanctitatem? nonne is qui etiam mendacium addens geminat impietatem?* Whether of the two is more wicked? Either he that openly ſheweth his impiety, Or he that faineth ſanctity and holineſſe? is not he that by inſerting a lye, doubleth his wickedneſſe? Thy ſecret ill fact is one ſinne, and thy cloſe hiding of it with pretence of religion, ſobriety, iuſtice, and

a Bernard Apol. ad Guliel. Abbatem.

Wingfield, H.

and honeſty, is another new
And with *Bernard* agreeth and
Auſtin in Pſa. 63. (*b*) *Simu*- and
lata innocentia non eſt inno- one
centia, ſimulata æquitas no- and
eſt æquitas, ſed duplex iniqui- be k
tas; quia eſt iniquitas, & ſi- be l
mulatio. Fained innocency wit
is not innocency, neithe dar
fained equity is equity at a n,
but double iniquity; becau o t
it is both iniquity and di we
ſembling: ſo that this hidin *neſ*
of thy ſinne, makes the inf
double guilty of ſinne, an a V
every concealed ſinne, ski
two ſinnes; ſo little helpe thy
this cunning diſguiſing o to
the world. Let vs not be tha
like the chimney, whol ced
outſide retaining his freſ on

hew

b Aug. in Pſal. 63. Simulata Sanctitas duplex iniquitas.

hew, the inside is defiled and obscured with smoke and soote; lest we be used one day as chimneyes are, and the fire of Gods wrath, be kindled in us: let us not be like sepulchres gorgeous without, but filled with darkenesse and stench within, lest one day according to the quality of the grave, we be cast into *utter darknesse*, and choaked with infernall stench. Hide not a Woolfe under a sheepes skinne, but rather change thy Woolfes manners, into the sheepes mildenesse that thou mayest bee placed (one day) with sheepe on Christs right hand.

God will pull our vizards from our faces. Acts 23.3. Lipsius de duplici concordia. Clopius qui cum esset Dei, & religionis non hostis solũ, sed etiam contemptor, tamen sceleribus quæ in tribunatu perpetravit, religionem & auspicia fuit ausus prætexere

Be

Ierom: Be not, as *Ierom* ſaith ſome were, *intus Nerones, foris Catones, toti ambigui*; within cruell and filthy, without ſober and graue; within as deuills, without as Saints; of double ſhape, monſters in the eye of God. It is a vanity of vanities to ſpeake in thy (*heart*) when thou ſpeakeſt blaſpemy, that is to pretend to be an honeſt man while ſecretly thou commiteſt wicked things. It is the ſaying of a Chriſtian Poet,

Veritas virum reddit dignitate dignum. a Belius Poeta.

Quid magis eſt vanum quã iuſti nomen habere?
Quum procul à placitis ſit tibi vita Dei?
A thing moſt vaine (I well may ſpeake,)

To call those iust that Gods lawes breake.

Learne heere, I beseech you all, the vertue of truth, which is, to endeavour to be in truth, as thou art in shew. *Gregory of Rome*, speaking of them that would talke well in mens hearing, but doe euill out of their company, saith, (b) *ipsi sibi & verbis & factis accusatores fiunt*, their evill deeds accuse them, and their words do condemne them: so may we say of all them that secretly doe evill, and outwardly make shew of good things, that their deeds done in secret will accuse

b Greg: Rom. In Iob lib. 8. cap. 26.

Aug: de vita Christ: ad sororé viduam.

Nomen Chriſtiani ille fruſtra ſortitur, qui Chriſtum minime imitatur.

accuſe them before God, & their pretended good beha uiour will condemne them

Thus much of their clo convayance of their bla phemie: now let us com to the blaſphemy ſo cloſel uttered. [*The foole hath ſai in his heart, there is no God* That is, hee tooke pleaſur in this opinion, and woul gladly have perſwaded hi heart of it, and that whic he durſt not ſay to others (fearing blame and contra diction) he would ſay to hi owne [*heart,*] deſiring an craving aſſent therto.

Text.

Deniall of God rather his owne propoſition.

This denying of God tha they are charged withall was not a reſolved and con

clude

cluded deniall of him, by ſtrength of argument confirmed by the quiet ſubſcription of the hart (for never could any heart by ſtrength of argument grow unto it, though many have wiſhed it ſo, & ſought by all meanes to perſwade themſelues it was ſo.) *Auſtin* on the 13. pſalme ſaith, (a) *Ipſi ſacrilegi & deteſtandi philoſophi qui peruerſa & falſa de Deo ſẽtiunt, auſi ſunt dicere, Non eſt Deus*, Thoſe execrable philoſophers among the heathẽ, which had peruerſe & falſe opinions concerning God, durſt ſay there is no God, although indeed they did not beleeue them to be

then an approued concluſiõ.

Auguſtine in pſal. 13.

Hilar. in Pſa. 53.

gods, whom the Nations worſhipped. *Hilary* upō this pſalme ſpeaketh ſomewhat more, to ſhew, not onely what their ſinne was not, but what it was. If any ſhould ſay, *There is no God, Stultum eſſe ſicuti eſt publici aſſenſus iudicio. Quis enim mundum intuens, Deum eſſe non ſentiat?* What man is there, that beholding the frame of this world, may not perceiue that there is a God? But, ſaith he, it falleth out often, *Vt quum nos veri neceſſitas ad confeſſionem cogat*, when the power of truth compels us to confeſſe God, *tamen oblectatio vitiorum Deū nobis non eſſe perſuadeat*,

Plato ſaw that the world was made. And Ier ſaw that it was made by God. Ier 10.11. Eſay 45.7 Hilar: Chryſ. ad Rom. τῶ θεῶ μὴ δόξα. 1 Kin. 18. 24 34, 38. The eye if it be either blinde or purblinde,

ſuadeat, the pleaſure of ſin perſwades us to think there is no God: *& quod contra fidem credimus, id tamen de conſilio impij cordis eloquimur*, that which we beleeue againſt faith, becauſe we can haue no faith, that is, no firme perſwaſion of it; that out of the deſires & thoghts of our wicked heart wee ſpeake, and would faine perſwade our ſelues of. *Calvin* makes their ſinne a forgetting or ſuppreſſing of God, and the remembrance and reverence of him, rather then a flat and cleared denyall of him, ſaying that they did not *ſubducta ratione vel formatis Syllogiſmis*

cannot preſently diſcerne the cleereſt obiect. St. Aug: his reaſon animus polluitus aut turbatus Deum preſentem videre non poteſt The ſinner ſees not God though he be preſent

ſtatuere nullum eſſe Deum: (that is)(a)they did not upon examination and account ſet downe, and conclude by formall arguments that there was no God. For (ſaith he) *Deus ſceleratiſſimos, quoſq; ut magis ſint inexcuſabiles, arcanis conſcientiæ punctionibus ſubinde exercet, ut ſummũ numẽ & imperiũ agnoſcere cogãtur*, that is, God, to take away all excuſe, doth make the conſcience of moſt deſperate ſinners, to acknowledge the being and government of God: but then ſaith he, *quicquid rectæ notitiæ Deus inſtillat, ipſi partim ſuffocant ſua malitia, partim adulterãt donec*

Remorſe of conſcience betters not fooles, but makes them unexcuſable.

(a) Cal.

donec mortua iaceat religio, that is, whatsoeuer sound knowledge God instilleth into them, they doe partly choake it with their malice, and partly adulterate and corrupt it with their opinions, untill religion and the feare of God be dead in thē, as if there were no God at all to be feared: and in that senseleſſe errour full of neglect & contempt they pleaſe thēſelues. For, can any man cōſider the world, the beauty, the perpetuity, the order and uſe of the whole and every part, and not acknowledge a diuine power & wiſedome that made and maintaines, & guides them? Pſal. 33. He spake the word, and they were made

his reaſon will ſay it, though his eyes doe not ſee it; for the heavens, the ſtarres, the ayre, the ſtormes and tempeſts, the ſeas and floodes, the earth, the herbes and trees, could not giue themſelues their ſhape, their ſubſtãce, their properties, their durance or propagation; neither could the fiſh, the foule, the beaſts and ſonnes of men, ſo make them for their vſes: they are the workes of a more excellent former: the courſe of the lights of heauen, the orderly changing of the ſeaſons of the yeere, the conſtant ſucceſſion of the day and night, the regular motion of

Bernard. Quiſq; ita conditus eſt, ut ipſũ neceſſario habeat protectorem, quem habuit Conditorẽ

Aug. de lib. arb. Quocunq; te verteris, veritas ve ſtigijs qui

of the ſeas in their flouds and ebbes, whereat man wondreth as a childe to behold them, and prooues more fooliſh then a childe, if hee would attempt to alter them, and the yearely renewed beauty of the face of the earth, the wonderfull converſion of all ſeedes into their beautifull and fruitfull ofspring; theſe are effects arguing their cauſe, theſe are workes arguing a work-maſter, they proue unto us a God of infinite power and wiſedome. If we come to the creatures, that with being haue life, haue ſenſe, and ſome of them reaſon, as fiſhes, fowles, ſerpents,

buſdam, quæ operibus impreſſit, loquitur tibi, & te in exteriora relabentem in ipſis exteriorum formis in us revocat. Auguſt. Oſtendunt Poteſtatẽ Dignitatem, Bonitatem The creatures doe prove a God.

Say not then in thy heart with him in the *Poet, Scilicet is ſuperis labor eſt, ea cura quietos ſollicitat,* Tuſh, God cares not for theſe things.

pents, beaſts, and many *inſecta animalia*, as flies of all ſorts, piſmires, ſpiders, and the like, & man the Lord of theſe, the viſible creature of admiration that can ordaine politicke ſocieties, eſtabliſh lawes and rules of gouernment, is capable of arts and ſciences, having free uſe of reaſon and ſpeech, that can meaſure heauen ſtāding upon earth, that can ſound the deep, and ſtay himſelf aloft, that can ſaddle the backe of the proud waues of the ſea, & rule them with a rudder, as an horſe is ruled, with a bit, that can ſet the winds as winges upon his ſhoulders, and can flie from ſhore to ſhore,

Mans abilities.

ſhore, and from kingdome to kingdome with ſafety, which hath ſubdued both land and ſea, and ruleth all other viſible and living creatures: whoſe comely ſhape with head and countenance advanced to Heauen, and is invited to the contemplation of his Creator there dwelling imprinted with true tokens of dignitie, whoſe hidden partes are of excellent compoſition and uſe, and whoſe inviſible ſoule maintaineth life with his preſence, and by the members of the body which perſormeth admirable office; and he that

Moſes to moone all the world to acknowledge God he concluded no other argumẽt, th ſe and theſe are the works of God. Gen. 1. 3, 4, 5, 6. Rom 1 20.

conſidereth theſe things, but eſpecially the workmanſhip of man, will both acknowledge and praiſe a glorious Creator, ſaying with the Prophet (a) *Thou haſt poſſeſſed my reines, thou haſt couerd me in my mothers womb: I will praiſe thee, for I am feareſully and wonderfully made, marvellous are thy works, and that my ſoule knoweth right well.* Among theſe creatures, man is moſt likely to be a work-maſter, yet can hee neither make himſelfe, nor any other creature, *Zeuxes* painted a cluſter of grapes ſo lively, that birds came to feede on them; but hee could not make

a Pſal. 139 13.

Zeuxes. To infuſe life is beyond mans skill.

make a vine to beare, nor any one ſmall grape. *Protogenes* did paint a dog moſt lively for forme and ſhape, but was not able to make the leaſt dogge and give life unto it. *Callicrates* carved Ants of Ivorie, by moſt ſubtle art, but he could not make the ſmalleſt Ant have life and motion. And *Dedalus* carved the picture of *Venus* in wood, and by putting quick-ſiluer into ſome hollow parts of it, he made it move: but ſuch a *Venus*, *Mars* never would have dallied withall. What workemaſter then ſhall wee finde out of theſe things, but an eternall God? An excellent diſcourſe

Protogenes.

Callicrates.

Dædalus.

Iob 10 8,9 10,11,12.

diſcourſe to this purpoſe hath *Athanaſius* in his oration *contra gentes*, that God is prooved and manifeſted in and by his works (a) *ſæpe ex operibus cognoſcitur artifex* (ſaith he) *etiãſi in oculis non ſit* · the worke proueth the workmaſter, thogh he be out of ſight. And he giveth forth inſtance in *Phidias* the excellent carver, whom men acknowledged by his work, that neuer ſaw his face: and ſaith he, *Ita quoq; ex mundi ordine eius opifex & cõditor Deus intelligẽdus eſt, tametſi corporeis oculis ſpectari nequeat. Deus inuiſibili ſua natura ſe ignotum hominibus prorſus reliquit:*

a Atha. orat. contra gent.

Aug. Let any creature make a world, and I will ſay it is God.

Phidias a Athana.

quit: ſed ita inſtruxit rerum naturam, ut ipſe, tametſi natura eſſet inviſibilis, tamen ex operibus cognoſceretur.

(a) The excellent frame of the world doth ſhew the workmaſter & builder ther-of. For albeit God being of an inviſible nature, cannot be ſeene with bodily eies: yet hath he not altogether left himſelf unreavealed unto men, that wheras he is by nature inviſible, yet by his workes hee might be made manifeſt. And this, he ſaith, he ſpeaketh not of himſelfe, but as hee learned of men expert in divine things, as *Paul* ſaith, *The* (a) *inviſible things of God* (that is) *his eter-*

a By nature God is inviſible, by his workes he is manifeſt.

Iob 22. 12. *Eliphas* to expreſſe God his Maieſty ſaith, Behold the Starres.

a Rom. 1. 20.

eternall power and Godhead, are ſeen by the creation of the world cõſidered in his works. And *David* teacheth it as plainly as *Paul* doth, ſaying, b Pſa.19.1. (b) *The heavens declare the glory of God, and the firmamẽt ſheweth his handy work. Day unto day uttereth the ſame, and night unto night teacheth knowledge. There is no ſpeech nor language, where their voyce is not heard,* &c. So that the workes of God do plainly preach, that God made them. And no man that viewęth the workes of God, and informeth himſelfe of the excellency of them, can poſſibly imagine that they ſhould be by blind chance,

chance, where he ſeeth the appointment of admirable wiſedome: neither can he imagine, that when they had no being, they could giue it to themſelues; but muſt neceſſarily acknowledge their Maker, that is, God. *Tully* in his ſecond book *de natura deorũ*, hath this ſaying, (a) *Quid poteſt eſſe tam apertum, tamq; perſpicuum, cum cælum ſuſpiciamus cæleſtiaque contemplati ſumus, quam eſſe aliquod numẽ præſtantiſſimæ metis, quo hæc regantur?* What (ſaith he) can be ſo manifeſt as this, that when wee looke unto heauen, and there contemplate thoſe cæleſtiall bodies, that there

a Tull. lib. 2. de natu. Deorum.

there is ſome moſt excellent divine power, by whom theſe are governed?

Lucilius. It was the ſaying of *Lucilius* upon this occaſion,

Balbus. when *Balbus* the *Stoick* was to diſcourſe of God according to the opinion of their Sect againſt the *Epicures* opinion, delivered before by *Vellenis*, he ſaith, Our men divide this queſtion of the immortall gods

1 into foure parts. For firſt they teach us, *Deos eſſe*, that there are *gods*, they failed in the number, ſuppoſing many where there is

2 but one.) Secondly, *quales ſint*, what ones they might

3 be. Thirdly, that the world

was

was governed by them. Fourthly, that they haue care of the affaires of men. To whō *Lucilius* ſaith, (a) *Ne egere quidē videtur orationis prima pars:* there is no need of diſcourſe to ſhew that there is a God. For, *quid poteſt eſſe tam apertū;* what can bee more cleare then this? that when thou vieweſt the heauen, that there is a divine power, by which the ſame was made, and is (b) governed. God himſelfe ſaith, *hath not my hāds made all theſe things?* Act. 7. 50. and not 6000. yeeres ſince he made them: & from heauen to earth in all the creatures, even in the ſmalleſt, the

4

a Lucilius.

b Let us be adviſed by *Barnabas* and *Paul*, Act. 14. 13. & ſay with *David*, Pſa. 124. 7. our helpe ſtandeth in the name of the Lord that hath made heauen and earth. Pſa. 136. 5, 6

the invisible things of God, that is, *his eternall power and godhead are seene*. It is not possible therefore, that any man can by argument confirme his heart in this opinion (*that there is no God*)

Doubting of Gods prouidēce.

Indeed many haue made question and doubt of the providence of God, because they haue seene things carried in this world against all rules of iustice, and wickednesse wrought with an high hand in contempt of God, and no open iudgement shewed upon such proude sinners: and many among the vnbeelee-ving *Gentiles* haue seene the vanity of their false *gods*, and

Denying heathen gods.

nd ſpeaking againſt them, nd not knowing the true God, they haue gone too farre in their ſpeeches, and haue obtained the name of *Atheiſts* (a) denying God: & many wicked men haue feared no God, and ſerued no God, and haue made ſome arguments whereby they would haue perſwaded themſelues and others that there was no God, and haue runne deſperately into blaſphemy and impiety. Such were *Diagoras*, *Theodorus*, *Epicurus*, *Lucianus*, *Porphyrius* & ſome others, and ſuch too many haue we among vs. But there was neuer nation, in which was not acknow-

a Wicked men deny God, for they feare no God, they ſerue no God.

knowledged a *Godhead* (*a*) and with ſome religious Ceremonies worſhipped, though in groſſe errors: never was there age ſince the world was created, that could race out of mens mindes ſuch acknowledgement, neither is it poſſible that any man can be ſo ſetled in this wicked opinion, but that his conſcience upon occaſions offered, wil reply againſt all his reaſons, and after his contempt and extreameſt ſecuritie, make him acknowledge and feare his Iudge. And I doe beſeech you hereafter to bee perſwaded, that the ſoule of man can never bee quietly ſettled

(*a*) As *Paul* ſaid to the men of Athens. Act. 17. 27. whom you ignorantly worſhip, him ſhew I unto you.

Conſcience anſwers all obiections

ſettled in ſuch an opinion: as it is alſo unpoſſible for a man, though he were quietly ſettled in that opinion, yet therefore to eſcape the iudgement of God; for God ſhall not therefore ceaſe to bee, becauſe thou thinkeſt (deceiuing thy ſelf) that he is not; neither ſhalt thou therefore eſcape the puniſhment of the ſin in another world, becauſe thou thinkeſt there is none to puniſh thee in another world, and therefore by no meanes ſeeke to haue thy ſoule ſeduced with any rules of ſo damnable a profeſſion, and it is alſo a moſt abhominable ſinne.

Security cannot quit us of our Iudgement

ſinne. For, it is worſe
Deſpaire. then *deſpaire* which ac-
knowledgeth a God, but
doubteth of his goodneſſe.
Idolatry. It is worſe then *Idolatry*:
for that acknowledgeth
God, though a falſe; and
worſhippeth God, though
with falſe worſhip. It is
Pride. worſe then *Pride*: for that in
affecting greatneſſe like to
God, yet acknowledgeth a
Godhead. It is worſe then
witchcraft. The witch of
Witch-craft. *Endor* ſaw gods (as ſhe
1 Sam. 28. 13. thought) come out of the
earth. It is worſe then the
Blaſphemy Pec atum in ſpiritū. ſin called *Blaſphemy* againſt
the Holy Ghoſt: for therein
is the knowledge of God
and his truth maliciouſly
oppugned

oppugned againſt conſci-
ence. It is worſe then the
preſent ſinne of *Devils*, of
whom *Iames* ſaith (a) *They*
beleeue there is a God, and
tremble. But you will ſay,
If *David* in theſe words
(*the foole hath ſaid in his*
heart, there is no God) doe
not charge the unregenerate
with a reſolved and conclu-
ded deniall of God, won by
ſtrength of argument and
confirmed by the quiet ſub-
ſcription of the heart there-
to: what then is the ſinne
that in theſe words he char-
geth them withall? we will
finde it out as we proceed.

a Iam. 2 9. Peccatum diabolorū habent Συγκατάθεσιν a perſwaſion of the hart touching God.

An OPEN ATHEIST,

Publiquely araigned, and convicted.

By *I. W.* Maſter of Arts.

LONDON,
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1634.

Pſal. 53. 1.

They have corrupted, and done abhominable wickedneſſe, there is none that doth good.

THus in this verſe *David* acculeth the wicked: in the next three, hee proveth againſt them his accuſation. And in the fift, ſheweth the hand of God upon them, and againſt them for that wickedneſſe.

In the accuſation of this verſe he calleth them *fooles*, whom he accuſeth, he accuſeth theſe fooles of wicked-

neſſe inward in heart, and outward in life, and maketh them the onely authors of that double wickednesſe.

Of the name I have ſpoken: whence I tooke occaſion briefly to moove the underſtanding of religion, and practiſe of godlineſſe, that you might cleare your names from the imputation of fooliſhneſſe, becauſe as *Salomon* ſaith, *The feare of the Lord is the beginning of wiſedome.*

You have ſeene the ſinne it ſelfe ſo cloſely carried [*non eſt deus*] there is no God where wee ſhewed what it was by Interpreters thought not to be, namely,

no

no reſolved and concluded denial of God.

For many have deſired to be perſwaded in their harts that there was no God, and have pleaſed themſelves in thinking ſo, and have harkened to the diſcourſes of others that haue diſputed againſt God, and have endeavoured to perſwade others that could never perſwade themſelves, and have reioyced to propound argu-ments concluding againſt God ſubtilly and probably framed, whereunto it pleaſed them, if men have anſwered weakely.

Yet was there never any ſearching ſpirit, or any other

of whatſoeuer ſtampe of wickedneſſe that could ſilence his owne conſcience, and make his heart to ſubſcribe to this degree of Atheiſme. For their conſcience is *Conſiſtorium* a conſiſtorie, becauſe they are conuented, accuſed, and condemned: and beſides the law of nature, which (as the Apoſtle ſaith) Rom. 2. 15. is *written in their hearts*, which *Bullinger* ſaith, is the verdict of the cõſcience, it will checke them, and not ſuffer them to ſleep ſecurely in this degree of Atheiſme.

Yet do we not hereby diſcharge the fool of the imputed wickednes of his heart, nei-

neither gainſay the Prophet which ſaith, *The foole in his heart denyeth God*, & truly, *nullũ genus hodie eſt hominũ tetrius*: there is not a worſe kinde of men liuing then a cloſe Atheiſt. Let us then ſhew what their Atheiſme is that they are charged with. *Auguſt.* upon this Pſal. hath this ſaying, *Rarum hominũ genus eſt, qui dicant in corde ſuo, Non eſt deus: at vero in alio intellectu diſcuſſo inuenitur eſſe in pluribus, quod in paucis & raris, & pene nullis eſſe putabatur*, that ſort of men, ſaith he, is ſeldome to bee found, which ſaith in their hearts ther is no God, but take theſe words in

another ſence, and then that number ſhall be found verified in many, which was ſuppoſed to be in few, and thoſe ſeldome ſeene; or almoſt none at all: and then hee calles out a number of Atheiſts, ſaying, *Prodeant in medium qui male vivunt, inſpiciamus facta flagitioſorum, facinoroſorum, ſceleratorum quorum magna turba eſt.* Let them that are of wicked lives, ſtand forth, let us looke into the doings of wicked, and naughtie men, whoſe number we ſhal finde to be great, and of theſe hee ſaith, *Iſti tales ſunt, ut dicant in corde ſuo, Non eſt deus*, ſuch are theſe that ſay in

their

their heart there is no God.

So that in Saint *Auguſtines* opinion, every impenitent ſinner is a denier of God: for he that feareth not in the ſight of God to doe wickedly, is as one that acknowledgeth no God, yea though he were withall a cunning Hypocrite, that had learned & could ſay much of God. And of this minde is the Doctor of the Gentiles, who ſaith, *they profeſſe that they know God, but by their works, they deny him, and are abhominable and diſobedient unto every good worke, reprobate.* For either they remember not *God* at all, as it is ſaid of them, Pſal. 10. 4.

the ungodly is ſo proud that he careth not for God: non eſt deus in conſpectu eius, neither is God in all his thoughts: or elſe they ſeeke to ſuppreſſe every remembrance of him, as they are reported to ſay, *Iob* 21. 14. *they ſay unto God, depart from us, wee deſire not the knowledge of thy wayes:* or if they continue to remember God, then they conceive falſely and wickedly of him, either that hee ſeeth not, or ſeeing, marketh not, or marking, regardeth not, that it miſliketh him not what they do, or if he miſliketh, will never puniſh, loving their iniquitie no leſſe

then

then themſelves doe in the Pſal. 10. verſ. 11. *Hee hath ſaid in his heart, that God hath forgotten, hee hideth his face and will never ſee.* After, in the ſame Pſalme 10. verſe 13. *Wherefore doth the wicked contemne God? hee ſaith in his heart, Thou wilt not regard.* And in the Pſalm 94. verſ. 6. *They ſlay the widdow and the ſtranger, and murther the fatherleſſe. Yet they ſay, Non videbit dominus, the Lord ſhall not ſee, neither will the God of Iacob regard it.* They deny the knowledge of God and his government in all the degrees thereof, in his obſervation of all thiugs,

his

mislike of all things, and his vpright iustice in condemnation of evill, and denying his knowledge, rule and iustice they deny God: yea some goe so farre, that they doe not onely either forget or contemne the iustice of God, and promise themselves immunitie in their sinne, but they thinke their workes please God, and that they are in favour, and may expect reward. *Moses* speaks of men, Deut. 29.19. that *when they heare the words of the curse, yet blesse themselues in their hearts saying, we shal haue peace, though we walke according to the stubbornesse of our owne heart.* *David* produceth

produceth God cõplaining of their impietie, Psa. 50. 21. *Hæc feciſti, & tacui, theſe things haſt thou done, and I held my tongue, therfore thou thoughtſt that I was like thee,* (that is) that thy doings pleaſed, and I delighted as much therin as thy ſelfe, for ſo doth S. *Auguſt* interpret thoſe words, (*that I was like thee*) in his book *de ovibus*, ſaying, *Revera, hoc cogitant mali, quũ multa fecerãt mala, & mali ſibi accidere nihil vident, non tantũ placentipſis ſua facta mala, ſed etiam deo placere putãt, in tantũ procedit impietas, ut & deum ſimilẽ ſibi exiſtimet impius cõtẽptor, & cũ deus adducat eum*

docen.

docendo, monendo, hortando corripiendo, ad similitudinem suam, non solum, non sequitur similitudinem dei, sed deum vult adducere ad similitudinem suam, that is, verily thus think the wicked with themselues, when they haue committed many wicked acts, & yet see no harme to happen vnto them for so doing, they do not only please themselues in their owne wickednesse, but further perswade themselues, that the same is pleasing to God. So far forth proceeds the impiety of this wicked contemner of Almighty God, that he doth thinke God to be like unto himselfe, & when God doth endeauour

endeauour to draw him unto his owne likeneſſe by inſtructions, admonitions, exhortations and corrections, hee will not onely not bee brought to *Gods likenes*, but would haue God to bee like him: This, *Auguſtine* takes to be the meaning of *Davids* words (*thou thoughteſt that I was like thee*) that is, thou thoughteſt thy ſins pleaſed mee. Yea ſome expect proſperity and a bleſſing upon their moſt deſperate ſins, as the Prophet *Malachi* noteth their words, Mal. 3. 15. *We count the proud bleſſed, euen they that work wickednes are ſet up, & they that tẽpt God, euen they are deliuered*, theſe were

were the words of the wicked, which God complaineth of, as words of stoutnes against him. Men of this opinion deny God. I apply unto you that which S. *Cyprian* spake of some in his time: walking in darknes they suppose they have the light; they hold the night for day, and destruction for salvation, that while they faine and devise an opinion, somewhat like to be true, they may annihilate the truth it selfe by their subtilties. Let mee report unto you *August.* his words concerning these men, *Qui putat deo placere facta mala, non eum putat deum: si enim*

enim deus est, iustus est, si iustus est, displicet ei iniustitia, displicet iniquitas: tu autem quum putas ei placere iniquitatem, negas deum. He that thinkes his wicked deedes pleaſe God, thinkes him to be no God, for if hee be God, he is iuſt, if he be juſt, ſurely thē is unrighteouſnes and iniquitie unpleaſing to him: therefore (ſaith this good Father) while thou thinkeſt iniquitie to be pleaſing unto God, denieſt God.

Thus we ſee, that though men cannot with all their curſed endeavour grow unto an argued reſolution in their hearts that there is no GOD, becauſe their con-

conſcience, which the learned both olde and new haue called *forum*, a court or iudgement will at one time or other condemne them & ſtrongly reply againſt them, (*Paul* ſaith, *Rom. 2. their conſcience doth witneſſe to them*) & make them acknowledge both the being, power, and gouernement of God: yet while they doe not know God aright, & ſeek to drown ſuch knowledge of him as they haue, while they do not feare nor walk in his lawes, but contemne him and follow their owne luſts, thinking either that he ſeeth not, or marketh not, or miſliketh not, yea, liketh well their doing,

ng, and will reward them with prosperity, they are guilty of this impured wickednes, & say in their hearts *there is no God.* To feare no God, is to deny God: for God is greatly to be feared. *Deus charitas est, & per odium negatur, charitas christus, sapientia, est justitia, veritas, sanctitas, fortitudo, & his similia per insipientiã negatur sapientia, per iniquitatem iustitia per mendacium veritas, per turpitudinẽ sanctitas, per imbecillitatẽ animi fortitudo, & quotiescunq; vincimur vitijs atq; peccatis, toties deũ negamus; sicut a contrario quoties boniquid agimus, toties deum confitemur*: that is chiefly as often

often as we ſuffer our ſelves to be overcome of vice, and yeeld unto ſinne, ſo often wee deny God (ſaith this good Father) as on the contrary, as often as wee doe good, ſo often wee are ſaid to acknowledge or confeſſe God. But (ſaith the Prophet) *Wickedneſſe ſaith to the wicked man (even in my heart) that there is no feare of God before his eyes*: his owne rooted wickedneſſe prompteth him in his heart to feare no God, as if there were no God to bee feared: and whiles hee feareth none, hee obeyeth none, but ſecurely tranſgreſſeth the Law of God,

and

and becommeth an *Atheiſt*. For truely (ſaith *Hillarie*) *Quum quis tranſgrediturle-gem dei, deum negat.* Hee that tranſgreſſeth the Law of God, denyeth GOD: And if hee goe further in wickedneſſe to thinke that God likes it, or doth not miſlike it, hee proceedeth further in Atheiſme: *Auguſtine* ſaith. *Quum dicis in corde tuo, favet iniquitatibus meis deus, nihil aliud dicis, quam quod non eſt deus:* when thou ſayeſt in thy heart, God doth favour mine iniquities, this is as much as if thou didſt ſay, (*There is no God.*) This diſcourſe may ſerve as a good war-

warning to teach us to flye ſinne. I dare ſay for all here preſent that heare mee this day, that not any one dareth ſay there is no God, & many that ſhall reade this title (of the Atheiſt) will bee ready to ſay, Is there any ſuch? that dare ſay, or dare thinke, that there is no God? neither is there any would be judged an *Atheiſt* and a denyer of God, but rather we wil challenge to be eſteemed and named good Chriſtians, and worſhippers of God.

Let me tell you, & tel you that it is truth, and let theſe few lines witneſſe againſt you: the hypocrite is a cloſe

Atheiſt:

Atheiſt: the looſe wicked man is an open Atheiſt, the ſecure, bold, and proud tranſgreſſour is an Atheiſt: he that will not be taught & reformed, is an Atheiſt. O man, thou that thinkeſt God ſees not thy works, thou art an Atheiſt: thou that think-eſt not to come to iudge-ment for thy workes, thou that ſayeſt in thy heart (if it be left till then) I ſhall doe well enough; thou that ſay-eſt, *Si deus omnes puniret nocentes, quando ad me veniet?* If God hath a liſt to puniſh all offendors, when will hee come to mee; and to eue-ry one that evill doth and thinkes to proſper in the

ſight

ſight of God, as *Nathan* ſaid to *David*, *Thou art the man*; ſo I to every one of theſe, *quiſquis fuerit, quantus fuerit*, whoſoever hee ſhall bee, how great ſoever, thou that thus doeſt, art an Atheiſt, thou that thus thinkeſt, art an Atheiſt: And this is the fault of too many of us, that while we profeſſe to know God, by workes, doe deny him (as *Paul* ſpeaketh) and wanting his feare, depart and goe from him, as *Ieremy* ſpeaketh.

Thus much briefely for the inward wickedneſſe of the heart, that hee chargeth this cloſe foole withall, fooles indeede to ſay

in

in their hearts there is no God: and becauſe they are fooliſh, their wickedneſſe burſteth forth, *and they have corrupted*) and thus I am fallen upon the next words, (*They have corrupted.*)

Theſe words ſhew from whence all their wickedneſſe iſſueth from, a voluntarie deſertion of their owne hearts corrupting themſelves. But in this place wee will skippe over theſe words, that wee may come to take a view of the outward wickedneſſe of their lives, that hee chargeth them with; and when wee have ſeene both

Wingfield, F.

the inward and outward, then will we ſearch out the root & originall cauſe of all.

The outward wickednes of their lives, is ſet downe in the laſt words of the verſe, *they have done abhominable wickedneſſe, there is none that doth good.*] In which words the Prophet maketh two branches of their outward wickedneſſe.

1 The firſt branch beareth their preſumptuous ſin, in the evill that they have done, in theſe words [*they have done abhominable wickedneſſe.*

2 The ſecond branch beareth their ſlothfull ſinne in the neglect of all good duties,

duties, in these words [*there is none that doth good.*

First is their presuming sinne, in the evill that they have done which he calleth *Wickednesse*, in regard of the forme and nature of the act on being contrary to Gods law, to holinesse, to righteousnesse, mercy, and faithfulnesse, and he calleth them (*abominable wickednes*) that is, execrable, deseruing presently to be detested and abhorred of all that heareth it: and he calleth them so, in regard of the measure and excesse of the sinne, and the high pride and intemperancie of the heart that doth them, there is not a sinne of

Wingfield, H.

any nature, but it is as big as one of *Herods* wormes, which devoured his bowels. For ſin, i n the height & excceſſe therof becommeth *abhominable*, whichin the loweſt meaſure is unlawfull and uncomely. As the fornication of *Sichem* with *Dinah*, was wicked and uncomely: but the dealing of the *Beniamites* with the *Levites* wife was *abhominable*. The lying of the Egyptian midwiues was not right, howſoever God bleſſed them for their mercie and love ſhewed to the ſeed of *Iſrael*. But when men of *Belial* ſwore falſely againſt *Naboth*, & falſe witneſſes roſe up againſt the life of

of the Lord *Ieſus*, lying in them became *abhominable*.

Now in that hee makes their actions *abhominable wickednes*, he noteth a difference betweene fooles and men made wiſe unto ſalvation; betweene men unregenerate, & thoſe whoſe hearts God (in ſome meaſure) hath ſanctified. Both cõmit actions which for their form are wicked, becauſe they are cõtrary to the law of God. but only the actions of the unregenerate, whoſe hearts God hath not renewed, are *abhominable*. They cõtinue in ſin, and become by continuing *abhominable*, while the other returneth unto God daily, and the unregerate

grow to the habit and cuſtome of iniquitie, and therby become *abhominable* while the regenerate are ſtayed by modeſty, & euen leſſen that which they haue done, by the humility and ſorrow of their contrite heart.

One principall difference which maketh the wickednes of the unregenerate *abhominable*, is, they goe, perſeuere, and retract none of their doings: while the regenerate, ſtayeth, retracteth and repenteth, *Greg. Rom. in Iob: Reproborum proprium eſſe ſolet ſemper prava agere, & nunquam quæ egerint retractare comme enim quod faciunt,*

ciunt cæca mente pertranſeunt, niſi quam puniti fuerint non agnoſcunt. At contra, electorũ eſt actus ſuos quotidie ab ipſo cogitationis fõte diſcutere. It is the propertie of the wicked alwaies to be exercised in euill, and neuer to returne from their wickednes which they haue done: for their minds being blinded, they lightly let paſſe by euery thing that they doe, neither acknowledge their ſinnes, but when they haue bin puniſhed forthẽ: whereas (on the contray) the elect and regenerate daily examine, and finde out their actions by a ſerious conſideration with themſelues.

A ſecond thing making

their wickednes *abominable* is, that they take pleaſure in evill,& goon with delight: while the regenerate mourn for the evill they do,& exerciſe their hearts with that ſorrow that *Paul* ſpeaketh of λύπη κ᾽ Θεὸν. *Godly ſorrow cauſeth repentance unto ſalvation, not to be repented of.* The ſame father ſaith of the unregenerate, *Mortis ſuæ negotium ridentes peragunt* Another minde and geſture of the godly *Paul* ſheweth us in himſelfe, whom the conſideration of his ſinfulneſſe made to cry out, writing to the Romans *miſer ego homo!* O wretched man that I am, who ſhall deliver mee from the body

of

of this death?

Thirdly, this maketh their wickednes *abominable*, that they will not be brought to acknowledge their guiltines before God, but they will hide it, extenuate it, or poſte it over to others; and if that cannot helpe them, in the end confeſſe it with deſpaire; and their ſorrow *Paul* cals λύπη τοῦ κόσμου *the ſorrow of the world*, which, if God preventeth not, it is their way to deſperation: for the Apoſtle ſaith, that θάνατον κατεργάζεται, it worketh death. This was in that abhominable wicked one, I meane *Iudas*. In text it is written of him, μεταμεληθεὶς hee repenting: but

this *Bernard* cals *crudelis & desperata penitẽtia*. Thus do all abominable sinners when they repent. While the regenerate ingenuously confesseth and powreth his soule forth in secret, that there might be an healing of his infirmities, and a washing away of al their sins with the true teares of repentance, as *David* confessed before *Nathan*, & *Peter* wept bitterly. *Impijs non est sic*: with these fooles it is not so: they follow the fashion of *Saul*, *culpas aliquando negando tegũt*, saith *Greg. Rom. aliquando in alios transferunt, tegunt quidem negando, quum latere possunt: sed dum quasi in aperto deprehensi tenentur, quod*

quod negare nequeant, alijs aſcribunt. And this is impudencie in ſinne, while thou thinkeſt thou canſt prevaile, to excuſe it with lying, when thou canſt hide it no longer, to put the blame upon others, & in no caſe yeeld thy ſelfe faulty againſt God, and at laſt if the fault bee found in thee, to deſpaire; confeſſing (as *Iudas* did) when his maſter was condemned. For euen ſuch men (ſaith *Greg.*) confeſſe their ſins, *ſed deflere contemnunt*, their hard heart cannot melt into teares of contrition, for their hearts are harder then the ſtones. We reade that the rock rendered water unto *Moſes* at the

the third ſtroke: but the ſtony hearts of theſe men receive many ſtrokes from the Prophets of God, & wil not ſend forth the teares of repentance. Are they not like the Smiths anvile, the more they are ſtricken, the more hard they are growne? like unto that abhominable wicked one (I meane *Pharaoh*) who would not relent, albeit God had inflicted ſo many great and grievous plagues. And ſuch were the Iſraelites, of whom the Prophet *Ieremy* ſpeaketh, *Thou haſt ſmitten them*, but they have not ſorrowed, that is, they have ſinned ſo long, that now they are paſt feeling.

But the regenerate, *cul-*

pas quas vocibus confeſſionis aperiunt, diſtrictæ animadverſionis fletibus inſequũtur, they confeſſe their faults, and purſue themſelves for them with teares of ſharpe indignation, knowing that *initium ſalutis*, the firſt ſtep of repentance is *notitia peccati*, the finding out and acknowledgement of ſinne. This wee may ſee by *Dauid*, who being overtaken by committing wickedneſſe, as ſoone as hee ſaw what hee had done, hee was mightily troub'ed, & cried out, Pſ. 51. 3. *My ſin is ever before mee*, that is, continually in my ſight. Many other things might be ſaid to ſet out the abomination of theſe fooles,

and

and vnregenerate perſons. But to vs it may bee more profitable to hearken to the words of exhortation when wee are warned to abſtain from wickedneſſe, that wee grow not to bee *abhominable* in it, for many of vs are ouer far gone already. Some ſweare *abominably*, ſome curſe and raile *abhominably*, ſome are *abhominable* in their drunkenneſſe, ſome are *abhominable* in fornication, in their pride, in the reuenge of their hearts, & in al other ſins O let vs, let vs in the feare of God take heed to the growth of ſin, let vs reſiſt ſin in the beginning, while it is breeding, and not

ſuffer

ſuffer it to grow into habit and cuſtome. For if ſin once growes to habit or cuſtome, needs muſt it become *abhominable*, & conclude with finall impenitency, & the end of that muſt be finall deſtruction. If we giue way at any time, any way, vnto this cloſe Atheiſme, wee muſt know that we entertain the fore runner of *abominable wickednes*. It is like a ſerpent if it get in the head, the whole body will eaſily follow: let vs kil ſin in the egge, in the conception; elſe it wil proue a cocatrice. A plant may eaſily bee pluckt vp while it is yong; but if it be well grown, & well rooted,

it

it cannot be rooted up without much digging: So it is with ſinne. It is ſaid of thoſe that ſhould take the Babyloniſh children and daſh their head againſt the ſtones, that they were bleſſed: we may ſay that they are moſt bleſſed, who kill ſin in the infancy, in the womb, before it be brought forth, leſt it bring forth wickednes, the wages whereof is death, not the death of the body, in ſeparating the body frõ the ſoule: for the reward of all theſe (that are *abhominable* in the ſight of God) is *the lake that burneth with fire and brimſtone, which is the ſecõd death*, *Reu.* 21.8. And this is the death

death of the ſoule, in ſeparating the ſoule from God. Oh woſull wages of *abominable wickednes*! Happy, O *terq; quaterq; beati*, happy, thrice & ever happy were all theſe that are *abominable* in *wickednes*, if they might goe unpaid. But the juſtice of God is ſuch, that he wil *render vengeance in flaming fire to all thoſe that forget God*. what ſaith *Salomon? hearken unto my words, keep thy hart with al diligẽce*: becauſe wickedneſſe will dwell in our hearts, Rom. 7. 20. but *let it not raigne*. Rom. 6. Let us evermore abhor theſe their *abominable actions done*, that we may avoid their hell ſh

paſſion,

paſſiõ, which is their portion, with which we wil leaue theſe *abominable* fools, with their wickedneſſe acted; and come to the ſecond branch of their outward wickednes which is their duties neglected: and that in theſe words *there is none that doth good.*

Now it will appeare, that fruitfulnes of ſinfull action, and barrennes of good action, makes vp the fulneſſe of all outward wickednes. The fruits of their ſinfull actions wee haue ſeene. And now followes the barrenneſſe of their goodneſſe.

And how can it bee otherwiſe, but that where there is moſt fruitfulneſſe of

of vice and wickednes, there ſhould be withall barrennes of all vertue and goodneſſe? for, *what fellowſhip hath righteouſneſſe with vnrighteouſnes?* (ſaith *Paul*) 2 Cor. 6. 14 *what communion hath light with darkneſſe?* the anſwer is negatiue, *none*. The *abhominable wickedneſſe* which they had done, was vnrighteouſneſſe and darkneſſe: & good works which they did not, were righteouſneſſe & light; and therefore no maruell that good works could not be found, where *abhominable wickednes* occupied & had poſſeſſed the whole man before.

Saint *Ierom* of thoſe words

words of the Apoſtle before ſaith, *exempla valde cõtrari proponens, oſtendit neminem poſſe eſſe iuſtum ſimul & in iuſtum:* being firſt iuſt by committing *abhominable wickedneſſe*, how could they after be iuſt by doing good workes, while they retained ſtill their firſt habit of wickedneſſe?

Sins of *abhominable wickednes* are done *ſuaſore diabolo*, by the devils inſtigation: for he is the tempter that ſeeketh to turne us all out of the way, even that great red Dragon that perſecuted the woman. *Rev.* 12. and good workes are done (*ſuaſore Deo*) by the good

good motions of God. *Auguſtine* ſhall conclude this point, Gods will to goodnes is the firſt efficient cauſe of goodneſſe, and mans will prone to evill, the firſt cauſe of wickednes. It is God that hath ſhewed us the way of righteouſneſſe, and riſeth early, ſending his ſervants to invite us to walke therin:

Now who can at once be a diſciple to two contrary teachers, and profit in the ſchoole of either of them? Mat. 6.24. The Lord Ieſus ſaith, No man can ſerve two maſters, *duobus inter ſe repugnantibus* (ſaith *Beza*) for otherwiſe, *plures inter ſe prorſus conſentientes pro uno dicuntur*. But God and the Devill

devill, are *duo inter ſe repugnantes*, two oppoſites: the one calling unto holines as he is God moſt holy, ſaying, *Be yee holy, for I am holy*: let us then be like the foure beaſts in Ezechiel: *they went whither the ſpirit led them.* Now the other calling them unto uncleanneſſe, being a moſt uncleane ſpirit, that is hee that ruleth in the children of diſobedience, Eph. 2. 2. therefore no man can ſerue together two ſuch maſters, *but* (as the Lord ſaith) *Either he ſhall hate the one and loue the other, or hee ſhall leane to the one, and deſpiſe the other.* Wee cannot with *Elias* worſhip *Iehovah*, and with *Iezabel* offer ſacrifice

acrifice to *Baal*: we cannot
vith *Sidrach, Meshach and*
Abednego honor the God of
heauen, & with *Nebuchad-*
nezzar worship the golden
mage. For what concord
hath Christ with Belial? The
nswer is negative, None:
he opposition betweene
hese two is most hostile. To
onclude then; no man can
ogether cleaue unto Sathan
doing *abominable wicked-*
es, & unto God also in do-
g good works. *Chrysost.* on
Matt. saith, *Quando hic tibi*
nperet castitatē, illo scortati-
nem quando hic castigationē
entris, ille ebrietatē atq; de-
cias. Where God cōmands
hastity, the deuill cōmends
horedom, God wold have

vs vſe faſting and tempe-
rance, the deuill contrarily
would haue thee to bee a
drunkard & delicious per-
ſon: how can they both be
ſerued?

Theſe two branches of
wickednes, the one bearing
the ſins of acted euill, the o-
ther bearing the ſines of neg-
lected vertue, you ſee how
they grow kindly together
they cannot be parted: with-
out the one the other wi-
thereth.

Many among us tak
leave to do *abhominable wic-*
kednes, & yet thinke to hav
and hold good place amon
good workes. O time, th
worſt of all times! as if the
ſhoul

ſhould go to ſchoole to *Belial* in the fore-noone, & to Chriſt in the afternoone; & worſhip *Baal* with *Achab* one time, and the Lord with *Iehu* another: build up the temple with *Zerubbabel*, and pull it downe with the *Aramites*; to bleſſe for *Iſrael*, and curſe for *Balak*: to cry *Hoſanna* to day, and *Crucifige* to morrow. Alas, thoſe works of thine, which thou eſteemeſt good, becom euil, while thou delighteſt in *abominable wickednes*. *Herods* retaining *Herodias*, made ſinfull all the obedience that he yeelded in other things to the preaching of *Iohn*. *Dead flyes* (ſaith *Salomon*)

Prou. 10. 1. *cauſe to ſtinke & putrifie the oyntment of the Apothecary:* Tremelius reads *muſcarum mortuarum una*, one will doe it. God puniſhed the Angels in heauen for one breach, *Adam* for one morſel, *Miriam* for one ſlander, *Moſes* for one angry word, *Hezechiah* for once ſhewing his treaſures to the Embaſſadors of *Babel*, *Ananias* and *Saphira* for once lying to the holy Ghoſt. But no dead flye can ſo corrupt and cauſe to putrifie the Apothecaries oyntment, as the mixture of *abhominable* doth corrupt vertues. One predominant vice is able to diſgrace many vertues: how much

much more then, when ſin raigneth in mens mortal bodies,& they giue themſelues to *abhominable wickedneſſe*, how much more then is it unpoſſible for them to deſerue praiſe with God for good works? The cõmandements of God giuen us, are ſome affirmative, ſome negative. The negative alſo includes the affirmative,& the affirmative includes the negative, and euery commandement forbiddeth *abominable wickednes*,& cõmandeth goodneſſe. If thou wilt ſerue God in doing his cõmandements, eſchew the evill, and do the good: performe both or thou faileſt in both. For as

in obedience to God, to eſchew evill, and to doe good, goe together, as the Prophet *Eſay* ſaith, Eſa. 1. 6. *Ceaſe to doe evill, learn to doe well:* So in diſobedience, & rebellion againſt God both faile together, and hee that gives himſelfe to do *abominable wickednes*, cannot be a doer of good. Thus much of their outward wickednes in both the branches therof in theſe words, *They have done abominable wickednes, there is none that doth good.*

Now let us goe backe to the words in the middeſt of the ver which ſhew whence all the inward and outward wickedneſſe floweth: [*They have*

haue corrupted]that is,when God made them free from *abominable wickednes*, and every way fit to doe good, they by a voluntary defection from God corrupted themselues in such sort, that from thenceforth they were prone to all *abominable wickednesse*, untoward to all goodnes,to[*all*]because the seed of all sinnes is in every mans heart by nature, so they were to themselves,authors of their owne sinfulnes. The history of *Adam* & *Eue's* innocency by creation (which was Gods work) & of their sinfulnesse by their voluntary defection (which was their owne worke) you

know wel, having oft heard in *Geneſis*. God created them in his owne image, that is, as *Paul* ſaith, *in holines & righteouſneſſe*, and by the temptation of Sathan, the woman firſt yeelded, the man next conſented, and againſt the commandements both did eate of the forbidden fruit, and ſinned: this was by the devill, of themſelues, without God, and againſt God: ſuch was the conception & birth of ſinne among men, the devill begate it, and men brought it forth. Hereof *Gregory* ſaith, *Primi hominis rectitudinem antiquus hoſtis quatuor ictibus fregit*. The old enemy of mankind (the devill)

devill) impaired mans righteouſneſſe and integrity by foure aſſaults or ſtrokes. The firſt ſtroke, *Eua delectata eſt*, *Eue* delighted. The ſecond ſtroke, *Adam cõſenſit*, *Adam* gave conſent to the woman. The third ſtroke, (*quia etiã requiſitus, confiteri culpam per audaciam noluit.*) was that *Adam* being bidden to acknowledge his fault, moſt impudently would not ſo doe, but turned it ouer to his wife, or rather to God that gave him his wife, and that was the fourth ſtrkeo.

And as the conception began in our firſt parents, ſo it is continued in their po-

ſteritie, and by every one of us is cõceived & brought forth in our ſelves.

Gregory findes in every of us *ſerpentem ſuadentem*, while the devil doth ſuggeſt: he findes *Evam delectatam*, wh le our ſinfull fleſh is delighted with euill: he findes *Adamũ conſentientem*, while the ſoule is carried away with the delight of the fleſh: and he finds *audaciam denegantem*, while the ſpirit a little accuſtomed to ſin grows bold, and excuſeth it ſelfe. So findeth he the original of ſin in our ſelues, corrupting our ſelues: and therewith agreeth the Scripture, clearing God for being any thing

thing to blame for our ſinfulnes, and laying the whole fault on man himſelfe. So Eccl. 7. 31. *Salomon* ſaith, *only lo, this haue I found, that God made man righteous, but they haue ſought out many inuentiõs*, though many other things were hidden from him, this yet he found clearly. To the ſame effect *Moſes* hath an excellent ſaying, in his fift book. *I wil publiſh the name of the Lord, giue ye glory unto our God, al his wayes are iudgment, God is truth & without wickednesſe, iuſt and righteous is he: but they haue corrupted themſelues toward him by their vice, not being his childrẽ, but a froward ge-*

ration. In God was no wickednes, therfore he could infuſe none into men, *but they corrupted thẽſelues* towards him by their own defection: this is that hee ſaith in my text, *they haue corrupted.*

The uſe is, that wee give glory to God, laying no blame upon him: but where the branches of wickednes grow, either in doing bad deeds, or in neglecting good offices, we lay the fault upon our ſelves, & ſeek to amend by voluntarie repentance, what wee haue marred by voluntary defection.

Thus much for this 1. ver. wherin calling them fooles, he charges the wicked, both

with

with inward and outward wickednes, whereof themſelues were the only authors by their own voluntary defection. Thus you haue read what this foole hath ſaid, what he hath acted: he hath ſaid in his heart, *there is no God:* he hath *done abominable wickedneſſe, he does no good*, his waies are corrupted, but we haue not ſo learned of the Lord Ieſus, wee reade the Goſpell, beleeue the Goſpell, and therefore profeſſe the Goſpell. *Let our converſation be as becommeth the Goſpell of Ieſus Chriſt. Let us walke worthy of the Lord*, let us confeſſe God with our mouthes, let

us

us beleeve in God in our hearts, glorifie him in our workes, and in all things ſerue him that hath made us, that hath redeemed us, that preſerueth us, and will glorifie us. *Amen.*

FINIS.

ZOAR:

OR,

A Refuge in affliction, } PRAYERS

Lord bee mercifull unto me a ſinner.

Gen. 10.

Is it not a little one, and my ſoule ſhall live.

A morning Prayer:

O Lord my God, moſt mighty, moſt glorious, and in mercy abundantly gratious: I thy ſeruant deſire this morning and euermore to bleſſe thy holy and heauenly name for all thy bleſſed mercies, firſt and laſt afforded mee in the Lord Ieſus. In particular I bleſſe thee for thy ſafe protection and prouidence ouer me this laſt night paſt, in keeping mee aliue of thy goodneſſe and mercy to this houre and day. O Lord, as I liue by thee, giue mee all thy grace to liue unto thee, and to the

praiſe

praiſe of thy bleſſed name
And I entreat thy Maieſtie
to bleſſe me all this day, and
euermore to come. Lord
ſaue me from bodily perils,
and that by the watch of
thy good Angels: ſaue mee
eſpecially from ſinning a-
gainſt thee, and that by the
power & reſidence of grace
in my ſoule. Thus bleſſe me
in body and ſoule in this life,
that ſo I may haue the ſurer
hope of euerlaſting ſaluation
in the life to come. And
good Father grant that I
may labour & ſtriue againſt
all corruption and ſinne, but
moſt eſpecially againſt thoſe
euils which haue moſt defi-
led my ſoule, let me flye all
occaſions

occasions of them, and use al holy helpes against them, and in the might & strength of thine al-sufficient grace, vouchsafe me daily victory ouer them. O that I could say with thy seruant *Paul*, *I thanke God concerning sin I dye daily*. And good Lord so blesse me with thy grace, that I may cheerefully and constantly goe on in the performance of all duties as thou hast appointed for me to walke in, grant that the concupiscence of the flesh, the pride of life may neuer corrupt and defile mee, but let euermore my conuersation be holy and heauenly; keep me also from idlenesse,

grant

grant I may be found alwaies exerciſed in the duties of my calling, that when my Lord and Maſter commeth, being found thus vigilant, I may enter with him into the ioy of the Lord. Thus gratious God giue me to walk in holineſſe and uprightneſſe before thee, that ſo I may both ſaue my owne ſoule, and thoſe that are about me, for Ieſus Chriſt his ſake thy Sonne, our Saviour, *Amen.*

An Evening Prayer.

O Eternall God, moſt mercifull Father, in Chriſt Ieſus our Lord, I poore wretched and miſerable ſinner, doe proſtrate my ſelfe, with bended knees and heart, before thy ſacred Majeſty; humbly acknowledging and confeſſing from the bottom of my heart, my manifold ſinnes and wickedneſſe, which from time time, I haue committed againſt thee: O Lord, I haue ſinned, I haue ſinned O Lord; my ſinnes are more in number than the ſands of the ſea, or the hayres of my head;

head; I know not whither to fly for comfort, and help, but vnto thee, O Lord, my God. To thee therefore do I come, in the name and mediation of our Lord and Saviour Iesus Christ, humbly beseeching thee for his sake to pardon and forgiue all my sinnes which I haue committed this day, in thought, word, and deed, against thy sacred Majesty; O Lord cast them out of thy remembrance, that they may neuer rise vp in iudgement against mee, to condemne me: and grant vnto me, I humbly beseech thee good Lord, the assistance of thy holy Spirit, that I may walke

walke more zealouſly and ſincerely, before thee, than heretofore I haue done. O make mee heartily ſorry as becometh thy child, for that I haue offended thee, ſo mercifull and louing a father; frame and faſhion me like to thy well-beloved ſon Chriſt Ieſus our Lord and Sauiour, that in knowledge and true holineſſe I may glorifie thee. Stirre vp, O Lord, my dull and ſluggiſh nature to call vpon thee continually: Frame mee wholly vnto thy will, and make mee to bee content in what eſtate ſoeuer it ſhall pleaſe thee to ſet mee, that ſo I liuing here in this

world,

world, in thy feare, and dying in thy favour, in the end I may attaine to a ioyfull resurrection vnto eternall life. And good father bee mercifull vnto mee in the things of this life, so farre forth as thou shalt see it most meet and requisit for me; grant mee if it bee thy blessed will, the continuance of the blessing of health, peace, and maintenance: and I humbly beseech thee good Lord, let me haue thy holy spirit to instruct mee in all things that are needfull for my calling, wherein thou hast set me, that I may liue to the glory of thy holy Name, and to the benefit

and

and comfort of my brethren. Be mercifull good Lord unto thy Church uniuerſall, ſend helpe and comfort to all our brethren whereſoeuer, which bee in need, affliction, or miſery, and comfort them that be comfortleſſe. Bleſſe mee, O Lord, with thy grace and peace, make me thankfull for all thy bleſſings from time to time beſtowed upon me, and eſpecially for all thy bleſſings this day. Forgiue me the ſinnes which I haue committed this day againſt thy ſacred Maieſty: and as thou haſt brought me to the beginning of this night, ſo protect, guide, and defend

me

me, O Lord I beſeech thee in the ſame, deliuer me and all that doth belong vnto me, from perill and danger, which this night may befall vs; giue vnto my body quiet reſt and ſleep, watch ouer me, O Lord, and ouer my ſoule, and keep me from all ſinne and vncleanneſſe, from all euill motions, idle fantaſies, vaine dreames, and ſiniſter imaginations, and prepare mee daily more and more, againſt the comming of thy ſonne Chriſt Ieſus our Lord. And now, O God, I haue commended my ſuit vnto thee. my vnderſtanding is weake, my memory is frayle, and I am

not worthy to pray vnto thee, more vnworthy to receiue the things I pray for, and therefore I commend my ſelfe and my prayers vnto thee, in the name and mediation of thy ſonne our Sauiour, humbly begging and crauing all things elſe needfull for mee, in that forme of prayer which hee hath taught vs, ſaying, *Our Father, &c.*

A ſpeciall Prayer for forgiuenesſe of ſinnes.

O Lord, how long wilt thou reiect my prayers which daily I poure out before thee, O Lord heare

me,and ſhew mercy: O cry vnto the Lord,myſoule,and ſay, haſt thou, O Lord, caſt me away for euer, or wilt thou neuer hereafter bee pleaſed with mee ? Haue mercy vpon me, O righteous Father,for Ieſus Chriſts ſake, that the ſighing and inward groning of my heart, may move and incline thee to heare me: graciouſly, O Lord, grant mee thy mercy, and performe the couenant which thou haſt made with mee : hold thy holy hand ouer me,and keep mee from ſinne, then ſhall I neither feare death, nor hell ; and as thou haſt beene alwayes merciſull to

penitent

penitent ſinners, ſo now good Lord, forgiue mee my ſinnes : in the zeale of my heart I beſeech thee to keep me in the feare of thee, then ſhall I reioyce in thy mercy, for that thou haſt looked vpon me, regarded my ſoule in diſtreſſe. Keep me in thy ſheepfold, O Shepherd of my ſoule, and let mee neuer hereafter wander from thy wayes, nor leaue me in troubles. Behold, my weakneſſe is beſt known vnto thee: looke, O Lord, vpon my ſorrow, and forgiue me my ſinnes ; mollifie my heart, that I may turne vnto thee, and walk in all thy wayes, for I haue walked ouerlong

in the way of ſinners.

O Lord, my prayers are poured forth before thee, let thine anger bee turned from mee, and let mee finde fauour in thy ſight : looke not on the hardneſſe of my heart, but as thou alwayes ſheweſt mercy, ſo now bee merciſull vnto me, and forgiue me all my ſinnes. Spare me, O Lord, I beſeech thee, and ſhew on mee the abundance of thy mercy, which haſt taught me in Chriſt Ieſus to call vpon thee in my neceſſities. Giue mee grace to acknowledge my owne infirmities, that I depending vpon thy merciſull goodneſſe, may with a ſtrong and

ſtedfaſt

ſtedfaſt faith, and with a penitent heart, continually call vpon thee, for thy grace, mercy, and pardon. Hearken, O moſt merciſull God, for thy great mercies ſake, to theſe my humble prayers which I make before thee, and conſider, O Lord, the deſires and thoughts of my heart, let my loud crying come vnto thee, and let my vnfained prayers enter into thy preſence. Heare me, O Lord, for I want thy help, care for my ſoule, ſave mee thy ſervant, which truſts in thee: Haue mercy, O Lord, haue mercy vpon me, for I will neuer ceaſe crying vnto thee for help and mercy. In

the day time I will call vpon thee, and in the night I will cry vnto thee, O God of heauen, and maker of all things, heare mee a moſt wretched creature, calling vpon thee, and take from me all my ſinnes. Plant in me, O heavenly father, true obedience of thy word: let not the cares of this world deceiue me, and keep mee from all uncleane deſires.

Grant me grace to walk before thee with a good and pure minde, that I may receiue the reward prouided for thy ſonnes and ſernants. Encreaſe my faith and loue, encreaſe in me ſtrength to ouercome and ſtand againſt all

all temptations; let thy holy Angell keepe and conduct mee, that I may euermore walke before thee in godlineſſe & righteouſneſſe of life; make ſtedfaſt my faith in thy merciſull promiſes, that I truſting in them, may haue euerlaſting life, through Ieſus Chriſt thy ſonne our Lord and Sauiour. *Amen.*

A prayer againſt ſecret ſinnes.

O Almighty God and merciſull Father, I am a ſecret ſinner, and my heart is a bottomles pit of all corruptions, wilfully and fooliſhy,

liſhly, ignorantly and obſti-
nately, haue I ſinned againſt
thee, vnto whoſe eye all
the ſecrets of my ſoule lie
open, but now I come vnto
thee. as a ſick man vnto the
Phyſitian, as an vncleane
man vnto the well of mercy,
and grace offered in the
pretious blood ſhedding of
Ieſus Chriſt. Haue mercy
vpon mee, O Lord, haue
mercy vpon me, and forgiue
me all the euils that I am
guilty of; giue me grace to
amend my life, and to be-
come a new man, to liue in
thy feare, and to obey thy
holy word and commande-
ments. O Lord come into
my heart, and purge mee
from

from all filthineſſe of the fleſh, and of the ſpirit: enter into my ſoule, ſeale and ſanctifie mee both within and without, and bee not angry with me a barren and dry tree. I haue not ſo many teares as are ſufficient to waſh thy feet with *Mary Magdelen*, but thou haſt ſhed as much of thine owne blood as ſufficeth to waſh away all the ſinnes of mee and all the world. O Lord let thy grace ſupply my wants, let thy mercy pardon my ſinnes, let thy holy ſpirit prepare my ſoule, thy merits enrich my pouerty, and thy moſt pretious blood waſh away all the

ſpots of my life, that I may bee ſtrengthned and filled with thy heauenly graces.

For the mortification of the old man, the confirmation of my faith, and the finall ſaluation of my ſoule; quicken me, O Lord, reuiue and renew mee, that I may diſclaime my old conuerſation, and leade a new life: O Lord God moderate all my affections, ſtirre vp my minde, that I may alwayes conſider the bitterneſſe of thy death, the greatneſſe of thy loue, and neuer forget to bee thankfull vnto thee. O bleſſed Lord preſerue me from all euill thoughts, words, and deeds, and giue

mee a patient and a quiet minde, with humble and lowly thoughts; good Lord giue me grace to know my ſelfe, and to ſee my imperfections: ſet thy feare before my eyes, and let thy ſpirit ſo rule my heart, that all that I ſhall thinke, do, or ſpeak, may tend to thy glory and good of others, and the peace of my owne conſcience. And to this end I commend my ſelfe and all my actions, with all that doth belong vnto me, vnto thy gratious direction and protection, praying thee to keep both them and me from all euill, and to giue a bleſſing to all my honeſt

labours

labours and endeauours. Lord keepe me in a readineſſe by faith and repentance for my laſt end, that whether I liue or die, I may be found thy owne, to thy eternall glory, and my everlaſting ſaluation, through Ieſus Chriſt my only Sauiour, in whoſe name I beg theſe mercies at thy hand, and giue vnto thee praiſe and glory in that forme of prayer which hee hath taught vs, ſaying, *Our Father which, &c.*

A Prayer for humiliation, and ſorrow for ſinne committed.

O Lord my God, and moſt loving Father in Ieſus Chriſt, I confeſſe and acknowledge that my offences are innumerable, and my ſinnes are growne up to the heavens, ſo that I am aſhamed to lift up my eyes to thee, admiring thy infinite mercy in forbearing to puniſh me: knowing that I am worthy to be ſwept away with ſudden iudgment, having ſo grievouſly ſinned againſt thee O Lord, and done ſo great euill in thy ſight?

ſight? Vile wretch that I am, I have wounded my owne conſcience, and laid my ſelfe open to the malice and envie of the divell. O Lord how have I diſhonoured thee, whoſe favours haue beene ſo many, and ſo innumerable towards mee; I know not how to expreſſe my ſinnes, and the hideous nature of them, when I thinke upon thy patience, and the meanes of grace which thou haſt offered me: O Lord I ſee my ſinnes, I know them to be exceeding great, I cannot ſo lament and grieve for them, ſo deteſt and abhorre them as I ſhould. Strike, O gratious

God,

God, ſtrike I beſeech thee my flinty heart, make it to melt within me, at the ſight of my owne tranſgreſſions. Settle in me godly ſorrow, which cauſeth repentance unto ſalvation: humble my ſoule under thy mighty hand, and ſuffer me not to freeze in the dregges of my owne corruptions: make my head full of water, and my eyes a fountaine of teares, which may runne day and night.

O let mee take no reſt; cauſe mee to poure out my heart like water before thy face, that I may teſtifie the griefe of my ſoule, that I have ſo diſp'eaſed thee. O

mer-

mercifull God, ſeeing there is mercie with thee, and that thou deſireſt not the death of a ſinner, but rather that he ſhould turne from his wickedneſſe and live, give me leave to become a ſutor unto thy grace, not in my owne name, but in the name of thy deareſt Sonne, the only mediator and interceſſor of his choſen, I moſt humbly beſeech thee, for his ſake to have mercie upon mee. O Lord, one drop of thy moſt pretious bloud, will be a ſoueraigne medecine to cure my ſorrowfull ſoule, thy ſtripes and wounds are of a healing nature; O then I beſeech thee good Lord,

purge

purge me cleane from my iniquitie, and according to the multitude of thy mercie, wipe away all my uncleaneneſſe. O Lord I humblie pray and beſeech thee, to thinke it ſufficient that I have made this little ſhew of humiliation and ſorrow for my ſinnes, and grant I may endeavour my ſelfe in the performance of theſe duties, and may every day renew and increaſe my repentance, with a deepe deteſtation of my ſinnes, and a fervent deſire more and more earneſtly ſtrive to bee renewed in the ſpirit of my minde, that being ſo cleanſed from all filthineſſe, both of fleſh and

ſpirit,

ſpirit, I may attaine unto perfect holineſſe in thy feat through our Lord Ieſus: in whoſe name I commend unto thee my petitions, and for whoſe ſake thou haſt promiſed to deny nothing to thy ſervant. *Amen.*

A Prayer for a man going by Sea.

O Lord of hoſts, O God of Iſrael, who dwelleſt betwixt the Cherubins, how manifold are thy workes, in wiſedome haſt thou made them all, the earth is full of thy riches: ſo is this great and wide ſea, wherein are creeping things innumerable,

ble, both ſmall and great beaſts, there goe the ſhips; in one of which, by thy gratious permiſſion, I purpoſe to accompliſh the affaires of my lawfull calling; and therfore am humbly bold, in the mediation of thy Chriſt, and my Ieſus, to begge thy powerfull aſſiſtance and gracious protection of the divine Maieſtie, to accompanie me in this my voyage, and make it proſperous unto me. It is vaine to riſe up early, to ſit up late, to compaſſe Sea and land, unleſſe Thou O *Lord*, give the bleſſing; lift thou up therefore the light of thy countenance upon me, and ſend

me

me thy blessing from *Sion*, that thy beautie may bee upon me, and establish thou the worke of my hands upnn me, yea the worke of my hands establish thou it. O Lord of hosts, who is a strong Lord like unto thee? or to thy faithfulnesse round about thee? Thou rulest the raging of the sea, when the waves thereof arise, thou stillest them. Be therefore graciously pleased so to conduct mee thorow the surges of this tempestuous Ocean, that I may safely arive at my wished port, to the glory of thy great Name, the comfort of my soule, and the encouragement

ment of thy unworthy ſeruant to proceede in the affaires of my calling. And grant good Lord that whatſoever by thy bleſſing upon my labours, I ſhall acquire, like a good & faithfull ſteward, I may religiouſly and charitably expend to the glory of my God, the reliefe and comfort of his Saints, and my diſtreſſed brethren : Heare thou in heauen, O Lord, forgiue the ſinne of thy ſeruant, and grant his petition, ſo it may ſtand with thy glory, and my ſoules health, and for the merits of the Lord Ieſus; in whoſe name and words I conclude my imperfect prayers. *Our Father, &c.*

A Prayer to bee used at the visitation of the sicke.

O Almightie Lord, and heauenly Father, which hast promised to heare our requests, & the petitions of those that aske of thee in thy Sonne our Saviour Christs name, & hast commanded us to pray one for another; we humbly beseech thee by his pretious death & bloud-shedding, which is the onely attonement for our sins, to be mercifull to this thy sick servãt. Forgive unto him his sins, O Lord: increase in him such a lively faith, & feeling of thy fatherly love towards him, that all pangs & paines of

of ſickneſſe, be they never ſo extreame, may ſeem nothing but thy merciful and louing calling of him from thoſe worldly miſeries, into the fellowſhip of the holy ones; whom the more thou loueſt, the more they taſte of afflictions, that being thorowly purged from the ruſt of ſin, they might ſhine the more gloriouſly in the kingdome of heaven.

Neuertheleſſe, O moſt mercifull Lord, for that through our frailty wee often doubt, whether in extream paine we may feele our ſelues thy children, or thee our angry Iudge; whereby our faith is wauering,

uering, and ſore diſpleaſing vnto thee: we humbly pray thee (if it be thy holy will) to mitigate his torments, & make ſtedfaſt and perfect his faith, that he may with the more quiet minde and aſſured confidence cry *Abba* Father, in this life, and after, ioyfully to receiue the crown which thou haſt prepared for them that continue vnto the end.

Thy mighty arme, O Lord, be ſtill his defender, thy mercy and louing kindneſſe in Ieſus Chriſt thy deare ſon, his ſaluation; thy grace and holy ſpirit, his comfort and conſolation vnto the end, and in the end *Amen.*

Sect. 3.

Scilla mas differ
& minus quam Pan
Looch de Scilla co
odioſam naturam
ſimplex ſufficit ad c
cere fortiora & ingr

℞. *Ex pulmone Vulp*
Seminum Fœnicul
Pimpinellæ ſoluto

Meſue deſcribit
Phthiſi, quod
dito ſolum Aniſo &
a *Meſuæo*, ſed a *Sylv*
cipio, velut Principal

De

Primò in loco ſem

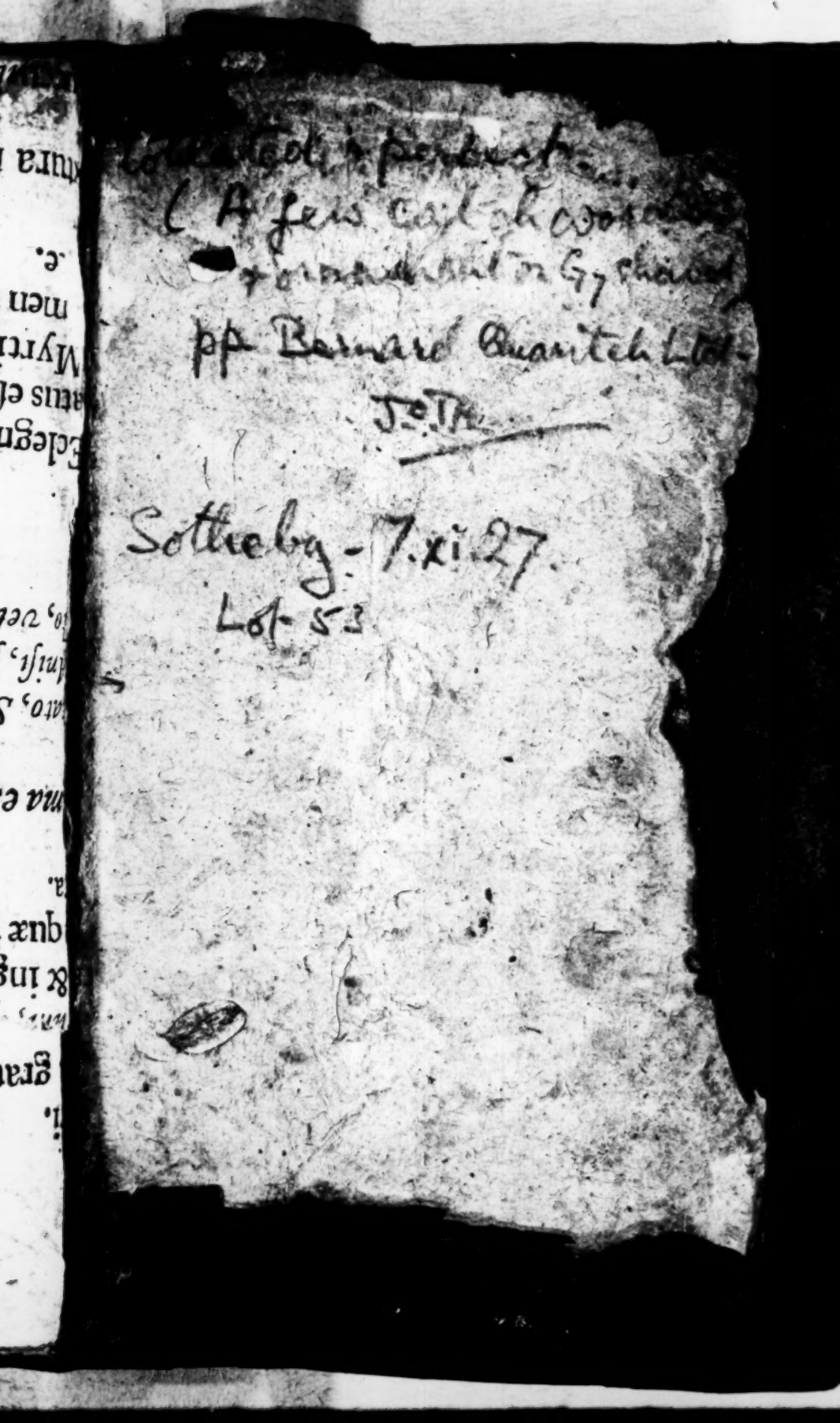
Lib. 1.

i. Ad alios verò
gratiâ, qui recipit

& ingrat
quæ prc
a.

piſtillo æneo
ma ex lonter endum
am & candi-
ato, Suc reddendi in
*dniſi, ſin*iam pulveri-
*io, vel c*adus eſt. De-
cum Syrupo
ita coſervan-

Eclegma
atus eſt a
Myrtill
men ha*trichi, ſi verus*
.e.

tura ſi *Sapæ Paſſularũ,*

drach. quatuor